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Biography.

MEMOIR OF MENNO SIMON.

Concluded from page 158.

IN the year 1543, which was about six years after his leaving the Romish church, a placard was circulated throughout West Friesland, promising not only pardon, but the favour of the Emperor, the freedom of the country, and a reward of a hundred Caroli-guilders, to any one who should deliver up Menno Simon, to be tortured and executed. Being thus in daily expectation of arrest and death, he obeyed the injunction of the gospel, and, tearing himself from his flock, left his country. His first flight was to the city of Wismar, in the duchy of Mecklenburg; but he was soon known there, and compelled to seek another refuge. There were many remarkable interferences of Providence in his favour, of which the following was one: An informer stipulated with the magistrates of Wismar, that, if a certain sum of money were advanced to him, he would either deliver Menno into their custody, or forfeit his own life. The money was accordingly paid. In the first attempt, he failed: the second time, as the informer was going, with an officer, to apprehend him, Menno unexpectedly sailed by them, in a boat; the informer saw him,

but had not power to point him out to the officer; upon which, Menno seeing his danger, rapidly advanced, leaped on shore, and escaped from their hands. The informer involuntarily exclaiming, "See, the bird is escaped;" the officer was in a rage, because he had not pointed him out sooner: his reply was, "My tongue was held, so that I could not speak." The magistrates, not satisfied with this apology, executed the condition of the engagement, and the poor wretch forfeited his life.

Whilst Menno was deliberating to what place he should next direct his course, his uncertainty was terminated by the following circumstance: The lord of Fresenberg, a territory between Hamburg and Lubeck, had frequently visited the Netherlands, and had witnessed the persecution of the Baptists by the Romish clergy. He not only pitied them, but he tolerated and acted kindly towards those who were driven, by persecution, from different parts.

Although this nobleman was originally of a cruel disposition, and on that account, an object of general dread, he persisted in affording them his patronage. The archbishop of Kiel, and after that the king of Denmark, interfered,

to prevent it; the latter even commanded him to expel them; but he always found the means of avoiding the mandate. Hence the pious Baptists fled thither, from all quarters, and quickly formed a church. This district had been hitherto inhabited only by boors, or peasants, who were the property of their Lord.—Among the refugees, were many ingenious artisans, and some persons of property; in consequence of which many trades were set up, the country became flourishing, there was a great influx of inhabitants, and Baptist churches were established, and ministers settled over them.

It was to this district that Menno determined to retreat. He safely arrived at it, and settled in a village, called Wüstenfelde, where he enjoyed protection during the remainder of his life, which he devoted to the gospel ministry.

The patronage of Menno and his friends was continued by this nobleman, not only from motives of humanity, but from a perception, that it was his interest to protect them. He levied on each householder an annual tax of a rix-dollar, equal to four shillings and sixpence of our money. This contribution made them consider the country as their home; whilst the smallness of the tax attached them to it, and increased their zeal for the interests of their worthy protector, who thus became to Menno, and his friends, what the Elector of Saxony had been to Luther and his colleagues. And, notwithstanding the displeasure of the neighbouring nobility and clergy, which soon followed, and a prohibition, on the part of his Danish majesty, of the toleration of these strangers, this nobleman continued, till his death, the protection which he had promised to afford them.

The active mind of Menno soon undertook the accomplishment of those plans, for the good of his fellow creatures, which his heart dictated. One of these was the establishment of a printing-press, by means of which, he published the grounds of his faith, a defence of himself against Gellius Faber, Martin Micron, and John á Lasco, and various other works. A neighbouring nobleman came upon him by surprise, and seized his press; but his patron collected together his vassals, and compelled the invader to surrender it to its owner.

This great man, after a life of ardent zeal and indefatigable industry, died January 15, 1561; and, according to the custom of the primitive Christians, in the times of persecution, was buried in his own garden.

With respect to his character, Moshien, who evidently wrote under the influence of violent prejudice against the Baptists, says, "He had the inestimable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example, as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents wherever he exercised his ministry."

The learned Cassander, a Catholic, who lived in the time of Menno, says, concerning him and the Baptists with whom he was united, "We can discover in them for the most part the proofs

of a godly mind, and that they have departed from the true sense of the holy scriptures, and from the general opinions of the Catholic church, rather from error than from a fixed perverseness of inclination. This appears from their uniformly manifesting the greatest earnestness against the insurrection of Munster, and the confusions consequent thereon, and from their teaching, on the contrary, that the restitution and extension of the kingdom of Christ, consist only in resolutely bearing his cross. Such persons as these merit compassion and better instruction, rather than violent persecution and extirpation."

Of the amiableness of the sect with which Menno was united, Erasmus bore the following honourable testimony, in the year 1529, five years before the insurrection at Munster, in a letter to Alphonsus Fonseca, archbishop of Toledo, dated from Basle: "The Anabaptists (in Switzerland), although they are very numerous, have no church in their possession. These persons are worthy of greater commendation than others, on account of the harmlessness of their lives. But they are oppressed by all other sects, as well as by the orthodox," (meaning the Catholics.)

In a letter to some friends in the Netherlands, Erasmus, speaking of the Zurichers, says, "They are very strenuous that heretics should not be put to death, although they themselves have thus punished the Anabaptists, who were condemned on very inferior points, and who, it is said, have among them a great number of persons that have been converted from lives of the greatest impiety to pre-eminent holiness. The Zurichers, however, think them to be in an error. They have no churches allowed them, although they have never entered any town

by force, nor sought to strengthen their party by clandestine and secret conspiracies, and by opposition to the secular powers, nor in a single instance despoiled any one of his property."

Menno agreed with the other Reformers, respecting the great and leading doctrines of Christianity, as appears from his writings. To this also Heyden, Hoonbeck, and Cocceius, bore the following testimony, in a letter to Huldrick, minister at Zurich:—"Many of the disciples of Menno live among us, who are esteemed as good citizens. They confess the grace of Christ, and defend it; and strongly oppose the Socinians, who mingle among them."

His works were published in folio, in 1681. The following are the titles of a few of them.

I. "An evident Demonstration of the Saving Doctrine of Jesus Christ." In this work he treats on the following subjects: 1. The time of Grace. 2. Repentance. 3. Faith, which he defines to be, An embracing of the Gospel, through the agency of the Holy Spirit. He shows that the believer relies upon Christ and his grace; that he embraces his promises; and that he is justified, not by works, but by faith, which is not of men, but the gift of God; and that this faith is not without fruits, but worketh by love. 4. Baptism. He defends the confining of baptism to believers, from Matt. xxviii. 12. Mark xvi. 16, &c. and by the arguments which are usually adduced on that side of the question; and replies to the arguments in favour of Pedobaptism. In this chapter, he uses a severity of style which the subject does not require, but which was common with the Reformers in general, when they disputed against adversaries who had set them the example. 5. The Lord's Supper. 6. Secession from the church of

Rome. 7. The calling of ministers in the church. 8 The doctrines to be preached by ministers; showing that the scripture is the only rule of faith. 9 The life of ministers, and their support. He denies the lawfulness of ministerial stipends; this opinion is, however, rejected by many of the modern Mennonites.

He also wrote a Narrative of his Secession from Popery, which he thus concludes: "Because we are with so much acrimony and falsehood accused by our adversaries of assenting to the dogmas of the Munster Anabaptists, and of agreeing with them in the articles concerning the King, the Sword, Seditious, Vindictive Recrimination, Polygamy, and other abominations; know, my good reader, that in the whole course of my life, I never assented to those tenets of Munster, but, according to my feeble capacity, for the space of seventeen years, have deborted every one from imbibing their horrible errors; and have led some back into the right way. I never saw Munster; I never was in their society and communion; and I hope, by the grace of God, never to eat or drink with such persons, if any such remain, as the scriptures teach me, except they shall confess their wickedness from the heart, and shall bring forth the genuine fruits of repentance, and rightly obey the gospel."

It may not be improper to close the life of so eminent a person among the Dutch Baptists, with mentioning "The Martyrology of the Baptists:" by Tielman Van Braagt. It is a work of immense labour. The first edition was

published in a large folio volume at Dordrecht, in 1660; the second, with more than 100 engravings, at Amsterdam, in 1685. This work is divided into two books. It is dedicated to the Divine Being. After the Dedication there are two Addresses: one to the members of the Mennonite churches; the other to readers in general. Then follows an epitome of the work. The first book contains two parts, each of which is divided into centuries, from the apostolic age down to the author's own time. The first part contains "A circumstantial Account of the True Church of God in its Origin, Progress, and unshaken Stability through all Ages." An Appendix to this part contains Three Confessions of Faith of the Mennonites. The second part contains "An Account of the Origin, Progress, and Conduct of the False Church through all Ages." Each century contains an account of the persecutions of the Baptists, and quotations from their writings in favour of believers' baptism. The second book is entirely composed of accounts of the trials and sufferings of Baptist martyrs of different countries, who were persecuted under the name of Anabaptists, and contains a history of the cruel deaths of thousands of persons, few of whom have been heard of in this country. This indefatigable author published likewise, a useful work in octavo, for young persons, which has passed through four editions. He died at the early age of thirty-nine. A quarto volume of fifty-one Sermons was published after his death.

Religious Communications.

For the Am. Bap. Magazine.

THE BAPTISM OF THE HOLY GHOST.

OFTEN in conversation, and sometimes from the pulpit, we hear of the baptism of the Spirit, and certain it is, that the Scriptures make mention of being baptized with the Holy Ghost; but it is somewhat remarkable, that a subject so distinctly stated, should be so little understood; and least of all by those who say the most about it! It is generally taken for the work of the divine Spirit in regeneration; but this opinion is thought not to be correct, and not warranted from the word of God.

There are many passages of scripture, which relate to that work of the Spirit, which is sometimes called Baptism, and to all of them we ought to look for an understanding of the subject. By a careful examination of these passages, we shall find that the following things are plain.

First. Whatsoever this work might be, it was wrought on persons after they were believers, and therefore could not be the work of regeneration. Our Lord said, "He that believeth on me—out of his belly shall flow rivers of living waters."* By this he meant the Spirit, that they who *then* believed, should *afterwards* receive; for the Holy Ghost was not yet given, nor would be, till Jesus was glorified.

The promise of the coming of the Holy Ghost as the Comforter, was repeatedly made to the Apostles, who were all believers, excepting the son of perdition. The same was renewed to the eleven by our Lord, just before he was taken from them: "Ye shall be baptized," said he, "with

the Holy Ghost not many days hence." This promise was fulfilled at the feast of Pentecost, when "there appeared unto them cloven tongues like as of fire, and it sat on each of them, and they were filled with the Holy Ghost."† These were professed believers long before this time, and consequently what then took place could not be their regeneration.

Secondly. It is evident, that this manifestation of divine power at the feast of Pentecost, was the baptism of the Holy Ghost; for there was the sound "as of a rushing mighty wind, and it filled all the house where they were sitting—they were all filled with the Holy Ghost" in an extraordinary measure. There was also an appearance of fire, exactly according to the prediction of John,‡ and it sat upon each of them. And this took place in about ten days after Christ had said, it should be "not many days hence."

Peter undoubtedly refers to this as what Christ had spoken of, and what he and his brethren had experienced: "As I began, said he, to speak" to Cornelius and his friends, "the Holy Ghost fell on them as on us at the beginning." That is, on the day of Pentecost, when they were just beginning their ministry under the great commission to preach the gospel to every creature. He adds, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."§ By the word of the Lord, he must mean this word of Christ, "Ye shall be baptized

* John viii. 38, 39. † Acts i. 5, & ii. 1—4. ‡ Matt. iii. 11. Acts xi. 15, 16.

‡ Acts xi. 15, 16.

with the Holy Ghost." Hence it appears, that not only at Jerusalem, but also at Cesarea, the disciples experienced this baptism. Therefore,

Thirdly, The baptism of which we are speaking, consisted primarily in the gift of tongues, and other miraculous powers, by which the apostles and others were declared to be the people of God, and were qualified for future usefulness. The apostles were not allowed to depart from Jerusalem, till they were thus qualified. At the feast of Pentecost they were all filled with the Holy Ghost, and began to *speak with tongues, as the Spirit gave them utterance*. In like manner, when the Holy Ghost fell on Cornelius and those assembled with him, they were heard to *speak with tongues*, and magnify God. Also the twelve disciples at Ephesus, when the Holy Ghost came upon them, *spoke with tongues, and prophesied*.*

Before this time these disciples had not heard whether there were any Holy Ghost. They could not be altogether ignorant of the work of God's Spirit in regeneration; and in all probability they had heard, by the preaching of Apollos,† or otherwise, of the promise of the Holy Ghost; but they did not know, that the promise was fulfilled.—They knew of the work of the Spirit in their own conversion, but they had never heard of those miraculous gifts bestowed on the christians at Jerusalem, at Cesarea, and probably at other places; but now they witnessed them, and experienced their power on themselves.

It is not unlikely that this extraordinary power was sometimes accompanied with a gracious influence on the heart. Those who received it may have been peculiarly quickened and animat-

ed in the cause of God. They may have enjoyed more communion with God, and felt their hearts burning within them while they were thus enabled by miraculous powers to testify of Christ and establish the truth of the gospel. But the Baptism of the Holy Ghost itself was not essentially connected with such internal influence. It was the bestowment of external gifts; such as were necessary at that age of the church, for the confirmation of believers and the conviction of infidels.

Finally. We notice the great impropriety of attaching the notion of spiritual baptism, as the custom of many is, to most of those passages which speak of baptism; as if that of the Holy Ghost was principally designed by the term and its variations in the sacred writings. Hence these following, "Therefore we are buried with him by baptism," "Baptized into his death," "One Lord, one faith, one baptism;" and even these words in the commission, "He that believeth and is baptized shall be saved;" and others are supposed to mean the baptism of the Spirit. With as much propriety it might be said, that Peter meant preaching the gospel, when he said, "I go a fishing," or that the word *dragon* signifies a cruel tyrant, because the king of Egypt is occasionally so called.‡ But in truth a fisher must be literally understood for one, whose employment is catching fish, and a dragon for a kind of serpent, unless something in the discourse renders a figurative meaning necessary. So also by baptism must be understood literal immersion, or a burial in water, unless something in the context forbid it.

Let the scriptures of truth speak for themselves, and it will be found, that the baptism of the Holy Ghost primarily intende

* Acts x. 45, 46, & xix. 6. † Acts xviii. 25. ‡ John xxi. 3. Ezek. xxx. 5.

those miraculous gifts graciously bestowed on the first christians with special communications to the hearts of believers, but never signifies regeneration; and that generally in the New Testament simply to baptize, means the immersion in water of a professed believer in Christ in the name of the Father, and of the Son, and of the Holy Ghost.

We cannot but regret, that any person, especially such as we esteem beloved in the Lord, who at the same time professedly holds to water baptism, should so far depart from the nature of that ordinance, as to be under the necessity of explaining away the meaning of scripture, and of turning the literal meaning of the word to a figurative signification, in order to evade its force against his conceived opinions. O may God of his infinitely rich grace enlighten all our minds, and lead us to embrace the truth in its simplicity, and to follow Jesus in the way!

PHILALETHES.

Remarks on the above Communication.

We cannot refrain from adding a few reflections occasioned by the preceding statements. [Ed.

1. How improper is it for Christians to pray that they may be baptized with the Holy Ghost! Multitudes no doubt have been in the habit of doing so, on the supposition that it implied nothing more than internal purification. But from the preceding remarks, it is obvious, that the "baptism of the Spirit," always included the bestowment of miraculous gifts. The phrase is never made use of, or even alluded to, without implying such gifts. Surely then, no christian can expect to be baptized with the holy Spirit at the present day. The gift of the Spirit in this extraordinary man-

ner ceased with the days of the apostles. They "were endowed with power from on high," and by the laying on of their hands, similar powers were communicated to others. But no one can consistently pray for these at this age of the church. Neither is it certain that they were prayed for by the Apostles themselves. Allowing, however, that they were, to the apostles and primitive disciples, they were promised. To us they are not. No person would presume to pray for them without express authority from heaven. For the ordinary influences of the Spirit, it is the christian's duty and happiness to pray. These are promised. These sanctify the heart, enlighten the understanding, and apply the precious truths of God's word. These may be represented by the still small voice, while the baptism, or miraculous influence of the Spirit, resembled the sound of a rushing mighty wind. The former were necessary to renew the heart and constitute a person a christian;—the latter only enabled a person to work miracles, speak different languages, or perform other peculiar offices in the primitive church. The former were constant and abiding influences, necessary at all times, to lead the christian into the paths of righteousness—but the latter were necessary only on particular occasions and under peculiar circumstances. The former were designed for the benefit of the individuals who received them, the latter for the benefit of others in the defence of the gospel. Hence we see the impropriety of praying to be baptized with the Spirit, as is the practice of some christians. Such language is often used by those who wish to do away the idea of immersion as synonymous with baptism. They say, "O! it matters but little how we receive the external or

dinance, let us only be anxious to be baptized by the Spirit. 'This is all that will be required of us.' We allow that the strict observance of an external ordinance cannot save us unless our hearts are renewed and sanctified by the Spirit of God. But it by no means follows that it is a matter of indifference whether we obey the command of Christ or not. He has commanded us to be baptized, i. e. (if the word is put into English) to be *immersed*, on a profession of faith, and it is not right to attempt to make *immerse* mean *sprinkle*, by making the baptism of the Holy Ghost mean nothing more than ordinary regeneration.

2. We cannot but remark how uniform the scriptures are in the use of the words βαπτίζω, to immerse, and βαπτισμα, immersion.

In reference to the use of water in the ordinance of baptism,* in reference to the washings of cups, pots, beds, and other articles used

under the Jewish economy,† in reference to an overwhelming affliction,‡ and also in reference to the miraculous influence of the Spirit,|| the same word is always made use of, and evidently denotes an immersion. Could it be fairly proved that in one single instance the original word was designed, either in a literal or figurative sense, to signify sprinkling, there would be some room to urge the use of water in that form in the ordinance of baptism. But this has not been, and we are persuaded cannot be done. The conviction is daily strengthening among christians that the original word means to *immerse*, and that it ought to have been so translated, instead of being involved in obscurity by converting the Greek letters into English, and letting it remain untranslated. Had the four words *baptizo*, to immerse, *lavo*, to wash, as in bathing, *nipto*, to wash as by pouring water on

* Matt. iii. 6. Rendered by Dr. Campbell, "I indeed baptize you in water," &c. He then shows in a note that it means immersion.

† Mark vii. 4. On which see Campbell.

‡ Matt. xx. 22, 23. This passage evidently refers to the sufferings of Christ, and is rendered by Dr. Campbell, "Can ye drink such a cup as I must drink, or undergo an immersion, like that which I must undergo?" The reason why he translates the word *immersion* in this case, instead of adopting it into English, and saying *baptism*, he thus gives in a note on the passage

"The primitive signification of βαπτισμα (baptisma) is *immersion*, or βαπτίζω, (baptizein) to *immerse*, *plunge*, or *overwhelm*. The noun ought never to be rendered *baptism*, nor the verb to *baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζω, (baptizein) sometimes βαπτειν, (baptain,) which is synonymous, often occurs in the Septuagint and apocryphal writings, and is always rendered in the common version, to *dip*, to *wash*, to *plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these,—to be overwhelmed with grief, to be immersed in affliction,—will be found common in most languages."

A similar use of the word βαπτίζω, (baptizo) is found in 1 Cor. 15, 29. "Else what shall they do who are baptized for the dead?" On this passage, the most candid and able of modern lexicographers makes the following remark. "Si nulla esset resurrectio, omnibus omnino præmiis carcerent, qui gravissimis calamitatibus sponte se offerunt propter spem, quam habent, mortuos aliquando esse in vitam redituros." If there is to be no resurrection, they are altogether without advantage, who voluntarily suffer the greatest calamities on account of the hope they have that the dead shall at some future period be restored to life." Schleusneri Lex. in Nov. Test. in verbum, βαπτίζω.

|| Matt. iii. 11. Mark i. 8. Vil. Schleusneri and Parkhurst under the word βαπτίζω, who both agree that these passages refer to a miraculous effusion of the spirit communicating extraordinary gifts.

the hands or feet, and *rantizo*, to sprinkle, been invariably translated in the New Testament, christians could never have been divided as to the ordinance of baptism. But these words are all confounded by being sometimes made to signify the same thing in English, and translated simply *to wash*. "The blood of *rantism*" is a phrase just as consistent with the original, as is the phrase, "the ordinance of *Baptism*." If the Greek words are both translated, (and if one is, the other should be also,) they will read, the blood of *sprinkling*, and the ordinance of *immersion*. The justice of these remarks will not be questioned by any candid person acquainted with the Greek language. Hence when a minister of the gospel calls over the name of the Trinity, and only wets the forehead of the child or adult, he cannot say consistently, I baptize, &c. he ought to say, I *rantize* thee in the name of the Father, &c. These remarks we are aware may appear severe; but they are just, and we make them with the fullest confidence that the critic, as well as the candid christian, will pronounce them to be so.

3. If the baptism of the Holy Ghost always includes the bestowment of extraordinary gifts, then the sentiment that water baptism ceased with the ministry of John, and that no other baptism exists under the christian dispensation than a spiritual one, is without foundation. This sentiment rests entirely on the position that the baptism of the Spirit means nothing more than regeneration, and the ordinary sanctifying influence of the Spirit. So far from this, spiritual baptism necessarily included nothing more than those extraordinary influences by which persons were enabled "to speak with tongues and prophecy."

Where these influences were not received, there was no baptism of the Spirit. To say that no person can be a christian unless he be baptized with the spirit, is saying what we conceive is not true, because such an assertion is not authorised by scripture.

Spiritual baptism ceased with the apostles and primitive christians; in other words, it continued no longer than did those miraculous gifts, by which the gospel was first disseminated: and as there is no assurance that these gifts will be revived, the christian dispensation has no baptism at all, unless water baptism is practised. But the commission of our Saviour made baptism as perpetual as the preaching of the gospel. Therefore, either the commission of Christ has failed of being executed, because the gift of miracles has long since ceased, or water baptism was designed to be a perpetual ordinance in the church.

DANGER OF BEING MERELY HALF A
CHRISTIAN.

Messrs. Editors,

In reading the Memoirs of the late Rev. Abraham Booth, in the third Number of the American Baptist Magazine for May last, I was forcibly struck with these words: "Take care that you be not merely half a Christian." The remark appeared so applicable to my own situation, that I was led to self-examination. And it is with a desire that it may awaken others, in a similar state with myself, to a feeling sense of their situation, and of the vast importance of a close walk with God, and of shewing to the world that the religion of Jesus is not a mere

profession, but a divine reality, and has a practical effect on its professors, that these few lines are written.

The first inquiry was, what evidence have I to myself, or do I give to others, that I am what I profess to be, a *Disciple of Christ*? Here, recourse was had to the standard of divine truth, as the only sure guide for the marks of real discipleship. Here we find the Saviour saying, "If you love me, keep my commandments." In another place he says, "by this shall all men know that ye are my disciples, if ye have love one to another." "He that is born of God sinneth not, for his seed remaineth in him."—"I am the true vine, and ye are the branches, every branch in me that bringeth not forth fruit, he taketh away: and every branch that bringeth forth fruit he purgeth it, that it may bring forth more fruit." "The tree is known by its fruit," &c. Now in asking the question, what is my love to Christ, or to my brethren, do I keep his commandments, and hate sin? Am I a fruitful branch? Do I bring forth any fruit, &c.? In all these, and every other evidence laid down in holy writ, I seemed to come so far short, that I much feared that even the name, "*half a Christian*," could not with propriety be applied to me: But that I was nothing more than a withered branch, that must be lopped off as being dead and bearing no fruit.

This is a solemn subject, and one of the utmost importance to all; and ought to engage the attention of every professor of Christianity. A mere profession will do us no good, but incalculable injury, if we rest on it as a foundation for acceptance with God, who looks not on outward appearances, but on the heart. Nothing but a new heart, renovated by the Spirit

of God, can offer up an acceptable sacrifice which will be pleasing in his sight. Is it not to be feared, that vast numbers who have a name to live, are yet dead as to spiritual life, and are merely resting in a profession, without the least evidence that they possess a spark of vital piety? Of the ten virgins there were five foolish, who were without oil, and yet they were all professors. We are told that many will plead at the last day that they have professed God's name, and yet he will declare he never knew them.

No, my Christian friends, there is no such thing in reality, as "a half way Christian." We are all either saints or sinners, righteous or unrighteous, holy or unholy, born again or in a state of nature. We either love God, or hate him. The term seems only applicable to a mere nominal professor, who has the form of godliness without the power, or like the unfruitful branch which is said to be in Christ; but this union, if it may be so called, is by profession only; for if it were a vital one, it would be impossible from the Saviour's own words that it could be broken off. Our divine Saviour has told us that it is by their fruit that his disciples are known; and this is the only criterion by which we can evince to others that we are the true followers of Christ, or can honour God and enjoy the comforts of religion in our own souls. Now where this evidence is lacking, ought it not to be a matter of alarm, and a subject of prayerful inquiry to God, to show us our real standing in his sight? For if we have been deceived ourselves, and are deceiving others, the sooner we know it the better, while there is yet a day of grace, and a Saviour offered in the Gospel. The condition of the finally impenitent must be deplorable beyond all description.

Human nature recoils at knowing the worst, and is always inclined to put the best possible construction upon things relating to itself. Nothing short of the grace of God, can bring the mind of man, into a willing subjection to the terms of the gospel, and awaken a deep solicitude to know the worst as well as the best of its own case. We live in an eventful period, and it becomes Christians to be up and doing, and to make it manifest, that they are on the Lord's side, and evince to the world that there is a divine reality in the religion of Jesus: that it has a powerful effect on the heart, and shows itself in the lives of its professors in leading to the hatred of sin, and to the love of God and holiness, and in expanding the desires of the soul for the salvation of others. The disciples of Christ are not "almost persuaded to become Christians," but are altogether such, having made a total surrender of their souls and bodies into the hands of their Saviour without the least reserve, and given themselves wholly to the Lord both for time and eternity. Now where any feel sensible that this is not the case with them, but that they have made some reserve, and "kept back part of the price," and are endeavouring to get along with the world in one hand and the Saviour in the other; such have abundant cause to fear that they are deceived. If from any cause whatever, they have not made a full and unreserved profession of their attachment to the name and cause of Christ before the world, it ought to lead them, with myself, to serious and faithful examination, and fervent prayers to our heavenly Father to search and know us, and discover to us our real condition as it respects our interest in the Redeemer: that we may be enabled to

run in the way of his commands with the utmost delight, and no longer to be stumbling-blocks in the way of anxious minds; but rather take them by the hand and point them to the "Lamb of God, who taketh away the sin of the world." May we all follow the example of Enoch of old, and maintain a close walk with God, that when our days are ended here below, we may be taken to God, and with Enoch and all the redeemed, celebrate the praises of God and the Saviour, in eternity.

A SUBSCRIBER.

Perhaps an apology is due to "Bereanus" for keeping his communication so long on file. It would have found a place in our pages before now, but from a conviction of the delicacy of the subject. We think, however, with our correspondent, that some hints of this kind deserve the serious consideration of the friends of Christ. [Editors.]

ON MINISTERIAL SUPPORT.

Messrs. Editors,

The inattention of some of our denomination to the support of the gospel ministry, has lain with great weight on my mind. I have presumed to give vent to my feelings, in the use of my pen. If you think what I have written will in any way promote the interests of Zion, you are at liberty to insert it in your Magazine.

A PRIVATE BROTHER.

Old Colony, Oct. 10, 1817.

THERE is no duty more plainly pointed out in the Bible, than the support of the gospel ministry. When the Saviour called the twelve apostles, and sent them forth to preach, he commanded

them to make no provision for themselves; for, said he, "The workman is worthy of his meat." When he sent out the Seventy, he gave them similar instructions, saying, "The labourer is worthy of his hire." The apostle Paul, (1 Cor. 8th chap.) dwells on this subject at large: He asks, "do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel." The same duty is enjoined, Gal. vi. 6. "Let him," or, as it might be rendered, "Let every one that is taught in the word, communicate to him that teacheth, in all good things." Tim. v. 18, "The labourer is worthy of his reward." Many other passages of Scripture might be cited, but these are sufficient.

This duty will appear important, if we reflect on the injunctions which are given to the ministers of the gospel. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Meditate upon these things, give thyself *wholly* to them, that thy profiting may appear unto all." But how can a Pastor give himself wholly to the work of the ministry, and provide for his own house, unless the people afford him support?

Let us now inquire if there is not a great deficiency, in the Baptist denomination, in the performance of this duty; if not, why are so many ministers reduced to poverty? Why are they obliged to spend so much time in hard labour, to obtain the necessaries of life, to the neglect of study, meditation, and visiting? Why are so many obliged to leave the people to whom they have ministered, destitute of the means

of instruction, in order to keep their families from want?

We will now consider the causes and consequences of this neglect of duty. Perhaps in some cases it may be covetousness; but I believe in most instances it arises from other sources. One cause of this neglect is the influence of tradition. Have not many of our denomination, imbibed a tradition, that little or nothing is due to those that break to them the bread of life? They therefore consider themselves under no obligation to give any thing, only by way of charity, as they would to a common beggar: thus they make the commandment of God of none effect by their tradition. Perhaps it will be asked, are not those, that receive pay for their labours, hirelings? No, unless they bear the character which the Saviour gives of an hireling, John x. 13. "An hireling careth not for the sheep."

Another cause may be the want of proper instruction on this subject. Some teachers have spoken against ministerial support, and have accused those who have received it of unworthy motives. Where this has been the case, it cannot be a matter of surprise that the hearers should have imbibed prejudices unfavourable to a discharge of this duty. Other good men, from a fear of giving offence, or of being suspected of sinister views, have borne in silence the embarrassments arising from the neglect of their people. Thus the evil has continued.

Let us now attend to the consequences of the neglect of this duty. One of which is, the sad dilemma to which many ministers are reduced. They must neglect study, meditation, "and giving themselves *wholly* to the work of the ministry, that their profiting may appear unto all;" or else, they must "deny the faith,"

and be worse than infidels, by neglecting to provide for those of their own house. Another consequence, is, that where study and meditation are neglected, ministerial performances will be dry and uninteresting, and the hearers will become lukewarm; stupidity will prevail, and a neglect of public worship will naturally follow. The minister is obliged to leave, for want of the necessaries of life, and thus the church is in a broken situation, for want of the regular administration of the word and ordinances. They are left like sheep without a shepherd, who wander upon the mountains of error and delusion. Divisions take place, they dwindle, and finally the candlestick is removed out of its place. But on the other hand, let christians contribute liberally to the support of ministers and missionaries, and at the same time maintain a sense of their dependence upon God, and they will rejoice and be blessed together. We have an instance of this in a neighbouring church, where a few sisters who are single, some of whom have no property, none of whom have more than two hundred dollars, give upwards of ten dollars per annum, to support a preached gospel; yet they are in no want of the necessaries of life, and are able to entertain their friends in a hospitable and decent manner. Now if every member of the Baptist churches in America should be as liberal, there might be four hundred dollars for a minister in every Baptist church, and nine hundred and eighty-eight missionaries supplied with upwards of one thousand dollars per annum. Now, dear brethren, let us bring all the tythes and offerings into God's store-house, and prove him now herewith, and see if he doth not pour us out blessings, both spiritual and temporal, both for time and eternity.

Should any one say, 'I profess no religion, therefore have nothing to do'—I ask, do you ever expect to appear at the bar of God? If you do, hear what your final Judge says, speaking of himself, Matt. xxv. 41. Then shall he say to them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they answer and say, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me. My servants that I sent out to invite you to come and partake of the blessings of my purchase, were destitute of the necessaries of life, and you would not minister to their necessities, with the bounties of Providence with which I endowed you. The precious souls that were given me in the covenant of redemption, were perishing for want of the bread and water of life; they were strangers to the covenant of promise; naked and exposed to the storms of divine wrath; sick, of every soul disease; prisoners and slaves to Satan and their own lusts, and you would not contribute the means of ministering to their spiritual wants. And these shall go away into everlasting punishment, into the fire that shall never be quenched. Where their worm dieth not, and the fire is not quenched. He that hath ears to hear, let him hear.

ON THE PLEASURES OF PUBLIC WORSHIP.

*“How amiable are thy tabernacles,
O Lord of Hosts !”*

“SABBATH and sanctuary privileges” are among the most valuable blessings which the christian enjoys. They cheer and animate his soul, and inspire him with fresh confidence and zeal.

How refreshing is the Sabbath to the weary christian, after a week of restless anxiety, toil and labour ! it relieves his mind from the cares and fatigues of the world, and he enjoys, for a season, uninterrupted peace and tranquillity. Every earthly object is banished from his mind, and the glories of the eternal world rise in prospect before him ! Auspicious day ! “the best of all the seven.” Thou art ever charming, ever lovely. I will welcome thy approach, and enter upon thy duties with joy and delight. Let the world spend this sacred day as they please, “as for me, I will devote it to the Lord.” Gladly will I enter the courts of Zion, and join in the worship of the Most High. Inestimable privilege ! I would not exchange it for all the wealth and honour of which the world can boast. In this delightful service would I spend my days, and employ my latest breath. “A day spent in thy house,” O Lord, “is better than a thousand” elsewhere.

But why am I so passionately fond of the Temple of the Lord ? Why do I approach it with such feelings of holy joy, and leave it with so much reluctance ? Is it from any principles of religion I possess ? Or is it owing to an attachment to a beloved pastor, whose touching eloquence and vehement fervour

“Warms the passions, and proselytes the heart ?”

I see others, who are esteemed for their virtue and religion, man-

ifesting almost a total indifference to the services of the house of God, and while I am sitting in “breathless silence,” with a heart “burning within me,” feasting upon the luxuries of an intellectual banquet, they remain dispassionate and unmoved, and perhaps either carelessly gazing upon the audience, or indulging in a quiet slumber.

But while I am sitting under the “droppings of the sanctuary,” “faring sumptuously” from week to week, there are thousands destitute of this invaluable blessing ; and while I am “led into green pastures,” and “by the side of still waters,” they are starving in barren wastes, and parched deserts. And shall I feel no sympathy for their situation ! make no effort to extend to them the blessings which I enjoy ? Blush, O my soul ! at the indifference which thou hast hitherto felt ! be ashamed of the little thou hast done for the support of the Missionaries of the cross ; resolve henceforth to be more interested in this benevolent object, and no longer suffer thy talent to remain “hid in a napkin,” but cast it into the treasury.

Y.

THE IMPORTANCE OF ITINERANT
PREACHING.

Messrs. Editors,

BELIEVING that the multiplication of objects embraced by our christian benevolence, (like the union of christian graces) tends to strengthen each other, and by their general excitement the mind is more disposed to realize their importance and attend to their individual claims, I am not surprised when a new society is originated, or a new object proposed to our liberality. And in

connexion with this, when I consider that it is the *Spirit of God* which puts it into the heart of some of his servants to *devise and propose* measures for the advancement of his visible kingdom in the world, others are by the *same influence* induced to *approve and promote* them. Thus while there are different operations by the same Spirit, there are similar views wrought in different persons. While Saul, arrested by the vision of Jesus, was inquiring, *Lord, what wilt thou have me to do?* the same Lord was preparing Ananias to give the necessary instructions. So, when the love of God, which is the main spring of the benevolent mind, induces the prayer, "thy Kingdom come," it furnishes the best evidence of a readiness in its subjects to co-operate; and it is found only necessary, to hearts thus prepared, to exhibit the object claiming their benevolence, and it is at once in existence. Proof of this hardly need be adduced while we witness the existence of so many Societies supported by increasingly liberal contributions. Christians in public and private life are thus uniting their energies to accomplish the designs of God who worketh in them both to will and to do of his good pleasure.

In some recent excursions, which I have made among the scattered members of our churches, I have found many, who, with open doors and open hearts, have desired a preached gospel, that they and their inquiring neighbours might hear. Meetings for religious worship have been generally crowded with solemnly attentive hearers.

It is a well known fact that in many of our towns, evangelical preaching is not enjoyed; a majority of the inhabitants not wishing it, employ a teacher who does not believe in it. In this view, such towns have been thought Mis-

sionary ground; and the remark has been repeatedly made, in connexion with a pressing request for another visit, "we need Missionary labours as much as the Heathen." These considerations are suggested with reference to the expediency of forming a *Baptist Itinerant Society*; which, I think, in this section of the country, as well as elsewhere, would find some able members in its support; who, from a conviction of its promising utility, founded on experience, would give weight and respectability to such an Institution.

The success of Itinerant labours, which in some instances have been wholly the fruit of female liberality, encourages the hope, that, upon a more extended plan, and under the patronage and direction of a Society, having this for its exclusive object, it might be extensively useful. It will be found by recurring to the *London Evangelical Magazine*, that as early as June, 1815, a Society of this kind was there formed. And in this country persons are not wanting, who are prepared to consider themselves as stewards of him who has said, "the silver and the gold are mine;" and, anxious to be workers together with God, wish to realize the truth of that divine assurance, "It is more blessed to give than to receive."

If it should not be thought advisable to form a society for this exclusively, let this form a distant object, to be embraced by the *Baptist Missionary Society of Massachusetts*.

So that while donations and subscriptions which are made for education, or translation societies, (defining the particular object, or Auxiliary to the Foreign or Domestic Missionary Society, can be applied agreeably to the intention of the donors, there also may be the same facility, for such as desire to subserve the best in-

terest of those, in the populous towns around them, who are destitute of evangelical preaching, by sending those who, like an apostle of old, determine not to know any thing among them, save Jesus Christ and him crucified.

W.

STRICTURES ON THE REVIEW OF
ROBINSON'S HISTORY OF BAPTISM.

As the Rev Editor of the above History conceives that his reputation has suffered in the public estimation, and that this interesting work has not met with the reception which its merits justly claim, in consequence of a Review which appeared on our pages in 1818, we, therefore, cheerfully admit him, through the same medium, to make his defence. While we would express our affection and respect for him as a faithful Minister of Christ, and as a laborious Author, who deserves the thanks of the public, we must refer both the *Review* and *Strictures* to our candid readers, and leave them to examine and judge for themselves. [Ed.]

Messrs. Editors,

You have learnt that I am dissatisfied with a communication which appeared in the 55th and 56th Numbers of your useful and much esteemed work, under the character of a "Review of Robinson's History of Baptism," which I had then lately abridged, and which had just been published by Messrs. Lincoln & Edmands, and myself.

Had the strictures of which I complain been a fair and candid Review in the opinion of my brethren at large, and had they been employed to detail literary blunders and inaccuracies in my editorial labours, I should have considered it my duty to have patiently borne the correcting rod, however painful it might have been.

But as the Review labours principally to refute statements and

opinions, which it is implied I inadvertently passed over; and as it has operated against the credit of the History, and has brought me under blame, I have from the first considered it a duty which I owe to my own reputation, and to the merits of the work, to publish a reply. But I have waited to obtain my own consent to omit this painful task, and to be convinced that it was not needful or expedient. And I have finally concluded that I cannot have confidence again to appear before the public, till this business is explained and settled.

As the name of the Reviewer has been publickly announced in another publication, the production cannot be ascribed to you; and as I cannot suppose it was altogether satisfactory to you, as to its general scope and tendency, it has been somewhat surprising to me, that it went through your ordeal in its present form; and I am led to suspect that it passed into your columns, without undergoing that general and rigid scrutiny, to which most of the important communications you publish are subjected.

It is not my design in this reply to impeach the motives either of the Reviewer or yourselves; it is much more pleasant to conclude that your friendship was unalienated, that your motives were unhostile, and that this unexpected trial of my feelings ought to be ranked among those singular events, which sometimes happen both in writing and conversation, among the most intimate friends, and which ought always to be disposed of with the utmost forbearance and care.

Did the matter lie only among ourselves, we might easily adjust it, and hand it down to oblivion, by a private conference or correspondence; but as the Review has been published in ten thousand Magazines, and has been cir-

culated through the whole range of our connexion, and been the subject of conversation and inquiry, among thousands of our friends, I have no mode of redress so convenient and effectual as through the medium of the Magazine, to make my apology and defence.

I have no desire to convert your useful and widely circulating Publication, into a controversial work; but I would recommend that every thing disputatious and controversial, both among ourselves and other denominations, should, as far as possible, be avoided.

And though I consider myself entitled to the medium of the Magazine for my reply, yet for the peace and harmony of the Magazine, and to avoid the appearance of rupture and collision, I have many times more than half resolved to try to forget the whole matter, to abandon the right which I claim, and to trust to the friendly aid of the stream of time, to bear away and bury in its oblivious channels, the evils which the Review has operated against me. But I have as often been shaken in my resolves by repeated and increasing accounts in my extensive correspondence, of the prejudices under which I labor, in consequence of being the Editor of such a dangerous and corrupting book, as the Review pronounces Robinson's History to be. And in this day of public excitement and prevailing error, suspicions are often magnified into realities, and suspicious circumstances are consolidated into facts; the defenders of orthodox sentiments, also, are often so hasty and unwise, as to proscribe their friends, from mere reports of their defection; and Socinian advocates, being very zealous for converts, give the most favourable construction to any opponent leaning to their side.

As I am conscious that I have never given any occasion for this wide spread suspicion of my favouring the Socinian sentiment, except in the concern I have had in Robinson's History, I am reduced to the necessity of concluding that the implications of the Review have excited them against me.

It is extremely unpleasant to enter on a discussion of this nature, on account of the unfriendly and unsocial aspect which it bears. But I wish to assure all the readers of this Reply, that I feel an unabating friendship for all who have been concerned in the Review, and I am confident they reciprocate all the friendly feelings of fellow ministers, of brethren and friends, which they ever felt; and on account of this, the transaction which has occasioned these remarks, seems the more peculiar and unaccountable. I think of it with pain; and indeed I can hardly realize that we are all of one denomination;—that the work in question is a History of Baptism, written by a Baptist, with a view to establish our distinguishing sentiments;—that it was abridged and edited by one of the same persuasion; that it was printed and published by Baptist printers;—that it was reviewed by a Baptist Reviewer;—and that this Review was inserted by Baptist Editors, in the American Baptist Magazine.

Had the work been denounced by Pedobaptists, it would have been a thing of course, of which I would not have publickly complained. Had they issued a review calculated to hinder the circulation and effects of a history so calculated to affect infant baptism, it would have been consistent with denominational preference and attachment. I am far, however, from believing, that the support of believers' baptism depends on the arguments and researches of

Mr. Robinson; this doctrine lived and flourished for ages before he had a being, or his work saw the light; and I am confident it would flourish, and maintain its triumphant march in christendom, were his writings struck from the catalogue of books.

Neither do I mean to espouse and defend the errors and defects of this eminent writer. His errors were his own, and exhibited one of the ever attending attributes of humanity, and for them he must give account to the Judge of all.

But my principal object in this reply is,

1st. To explain and vindicate my motives in becoming the editor of this history.

2d. To make some candid strictures on the review, and show wherein the writer has mistaken the author, and detracted from his merits. And

3d. To set in a clearer and more inviting manner, the character of Mr. Robinson as an authentic writer, on whose veracity we may rely.

The unfavourable impressions produced by the Review are, *first*, that I am a secret favourer of the Socinian system; and *second*, that I was not sufficiently attentive and careful, in making out my Abridgment, to detect and omit Socinian passages; and *third*, that I, like too many dealers in books, had more regard to profits than principles.

Though these inferences have been drawn by a considerable portion of the readers of the Review, yet I am fully satisfied, that the author of it had no design to injure my feelings or reputation; neither do I suppose that he anticipated such a result as has followed his well-meant, but in my opinion, his too partial strictures on this work.

As to the first of these inferences, I hope never to hold opinions

which I shall be ashamed or afraid, openly to publish or avow. And I challenge any person to produce any evidence, from my preaching, writings, or conversation, from the first of my ministry till now, of my ever having leaned to the Socinian system. But many can bear me witness that I have often, both in public and private, asserted, that if I were ever to abandon the old ground, I should not embrace this; that I consider it the most cold and cheerless system in the catalogue of opinions; and that Socinianism, and indeed Unitarianism generally, in its best estate, makes christianity an entirely different system from what we have always conceived it to be; and that I infinitely prefer the old errors which our opponents have exploded, to all the new truths, and rational expositions, which they profess to have discovered.

As to the second inference, I am certainly unconscious of any peculiar inattention on the point in question, in editing this work.

The defection of Mr. Robinson in his latter years from the orthodox faith, was a subject of conversation, of correspondence, and regret, long before the work went to press. I had many cautions and admonitions upon the subject, and set myself studiously to expunge all those passages which exhibited any of the features of the antitrinitarian creed, which however are not so numerous as many suppose. And after I had prepared the Abridgment in other respects, I went over it again and again, for the express purpose of detecting every expression which might induce a suspicion of any lurking Socinianism in the work. And I really thought I had accomplished my object.

Some Unitarians censured my scrupulosity upon this point, and threatened to publish the work entire, or at least, with those pas-

sages which I had determined to avoid, and accused me of unfairness towards the author. But as I had determined not to new model his style, nor to interpolate his work, but to make entire and sweeping omissions in my Abridgment, I plead the right for the liberty which I proposed to take, on the ground of custom in such cases.

I designedly let pass some passages respecting original sin, and the African exposition of this doctrine, knowing that a denial of this doctrine, does not involve Socinianism, for many are strong Trinitarians, who either deny it altogether, or receive it in a qualified sense. But I have been blamed for not announcing to the world either in my prospectus or preface, that Mr. Robinson was a Socinian, or was so reputed in his latter years, and especially when he wrote the History of Baptism. This appears at first view a serious and forcible objection; but for the reasons just stated, I thought it unnecessary to arouse the suspicions, and excite the prejudices of the public by publishing the defects of a man, with which all who know his history were acquainted, but which others never need to know.

As to my regard to profits, I shall not pretend that I had no respect to the recompense of reward; but I can say sincerely that my prospects and expectations were very small. As a multitude of books have been written upon baptism, I had no expectation that his work, considering its size, its earning and expense, would become current and popular. I rather calculated on it as a text book, and luminous guide, for those who wished to make themselves masters of the subject. And though the subscription swelled much beyond my first expectation, yet I cheerfully relinquish-

ed to the publishers, one half of all the profits that should arise from the work, to free me from all pecuniary concerns in its publication. And on account of your proximity, and my distance from the press, I engaged one of your number to examine the proofs, which labour, however, the printers afterwards excused. And when they informed me, after the work was partly printed, that in their judgment some passages respecting original sin had better be omitted, I gave them full liberty to leave out whatever they thought proper.

Thus was every thing conducted with the greatest openness and publicity, and from the high recommendations of Robinson's History by many of our most eminent and best informed ministers, from its having been appealed to with such confidence and quoted from so frequently, by some of our ablest controversial writers; from its being so scarce and costly; from the circumstance of the Philadelphia Association, having a number of years since, recommended its abridgment and publication, I sincerely believed that such an edition as I have caused to be published, was a desideratum amongst the American Baptists; and I really thought I was doing the denomination a favour by becoming the editor of the work. I did not solicit their applause, but I confidently expected their patronage and cordial approbation. And if there could be any departure from the ordinary rules of criticism, either on the work or myself, in the review of it, I had a right to expect a leaning to the side of mercy rather than severity; but I neither sought the one, nor feared the other. You may then judge of my disappointment and surprise when the review appeared.

Missionary Intelligence.

AMERICAN BAPTIST FOREIGN MISSION.

BURMAH.

EXTRACT OF A LETTER FROM MR.
COLMAN, TO ONE OF THE EDITORS.

RANGOON, FEB. 8, 1819.

Very dear Pastor,

A SHIP, I am informed, will sail for Calcutta in a few days. I embrace the opportunity of sending you a letter. Will you have the goodness to distribute those which are enclosed with it?

We left Calcutta August 19th, and after a passage of four weeks, arrived at this port. Never did a man famishing with hunger, partake of food with more satisfaction than we beheld the shores of Barmah. For ten long months we had been wanderers upon the ocean, or exposed to the influence of a sickly clime. It was delicious to arrive at the end of our journey. The land appeared to us, as Canaan did to the Israelites of old:—the land of rest and promise. As we sailed up the river, we felt real satisfaction in anticipating that upon its banks we should pitch our tents, and beneath its turf should lay our bodies.

We found, upon arriving at the landing place, our beloved brethren waiting to receive us. For a short time, we could do no more than to take each other by the hand. The sensations of our minds destroyed the power of utterance. In about an hour, the females came on shore, when the whole mission family met, and by mutual expressions of love and joy, attracted universal attention. This was a memorable season.

Such a combination of unusual feelings never rushed upon my mind before. We were immediately conducted to the King's Godown, where, according to the custom of the country, we were strictly searched. We then proceeded to the mission house. Imagine, if you can, our sensations when we stepped beneath its roof, and found ourselves in that dear company which we had so long desired to enjoy. That was a season of feasting. How swiftly the hours passed away! How varied, how cheering was the conversation! How fervent were the prayers and thanksgivings to Almighty God! The events of those sweet days can never be effaced from my memory; I feel something of their influence at the present time.

For more than a week we were employed in getting our things through the custom house. The most minute articles were thoroughly examined. Every chest was searched to the bottom, and the contents of the smallest boxes most carefully scrutinized. Having undergone this tedious operation, we were compelled by the usage of the place to make several presents to persons in authority. It is generally expected that something valuable will be presented to the Vice-roy. We thought the opportunity favourable to pay him a visit, and in making the present, to request his protection. He received us very graciously. During our stay, all business was suspended, and he gave us the assurance that we might remain in the country, free from molestation. Nor has

he, thus far, forfeited his word. Since that time we have had occasion to present him a petition on account of some unjust demands made upon us by the under officers of government. Our petition was granted without the least hesitation, and he ordered that the fee usual on such occasions should be remitted. Still, however, the favour of the government of this country is extremely precarious. No dependence can be placed upon it. The man who is high in the estimation of the Vice-roy to day, cannot infer from this, that to-morrow he will not be banished from the court. While, therefore, we gratefully receive the protection of worldly rulers, we see the necessity of not trusting in an arm of flesh; but of putting all our confidence in the great Head of the Church. He has the hearts of kings and governors at his disposal, and can either incline them to favour us, or shield us from their iron rods. In him is all our salvation and all our hope.

It is a truth verified by daily experience, that our sweetest comforts have their alloy. Unmingled happiness is not to be tasted on earth. The fairest prospects frequently vanish like the morning cloud, and leave us, unless supported by almighty grace, to all the anxiety and grief of disappointed expectation. Our business at the Custom-House was just completed, and I had just furnished myself with a teacher, and commenced the study of the language, when I was unexpectedly visited with another attack of my old complaint. The quantity of blood which I expectorated was small. But the rainy season had just ceased, the warm weather was approaching, and I felt a rapid diminution of strength. My weakness was so great, that I was compelled to relinquish my stud-

ies, and almost entirely to abstain from conversation. My situation was very trying. But the Lord was kind, and granted me, I humbly trust, the supporting influences of the Holy Ghost. My health is by no means confirmed. But, for some time past, I have been gradually gaining strength. I have returned to my studies, and can continue them with ease to myself a considerable part of the day. Sickness and the want of a teacher, have greatly impeded my progress in the language. But I am now favoured with an excellent teacher, by whose assistance I have translated the Catechism, Tract, and a few of the first chapters of Matthew. Beside this, I have copied Br. Judson's Grammar, and half of his Dictionary. The latter is a large work, and in my present state of health, I find it difficult to write much. But I hope to complete it in three months. I long to obtain a knowledge of the language.

How distressing to a Missionary, to see millions perishing, because they know not the Saviour, while at the same time he is unable to warn them of their danger, and to point them to the only refuge! But it is still more distressing, when the gospel is presented to their view, to see them treat it with cold indifference, and him with contempt for expressing a concern about their eternal interests. In the mind of a Burman there are none of those strings which preachers in christian lands touch with success. He denies the existence of a SUPREME and ETERNAL BEING. If this is true, there can be no sin against him, and consequently there can be no necessity for an atonement. These three great truths, which are universally acknowledged in christian lands, and which lie at the foundation of

revealed religion, never glanced into a Burman's mind. He has not the least conception that this world was created, and is upheld by almighty power, wisdom, and goodness. And when puzzled in argument, he still remains unaffected, unimpressed. The utmost which he acknowledges is, that superior genius compels him to bow. Here generally conviction ends. Among a people so dark and impenetrable, how clearly do we see the necessity of divine operation! Vain are the powers of reason; vain the charms of eloquence. O that our American friends would earnestly pray for us, and for the poor heathen to whom we are sent. Could they but see the thousands which once every week press to the great Pagoda, their hearts would be deeply affected, and a new spring given to their missionary efforts.

The house in which we live stands at some distance from any public road. It is advantageously situated for those who are acquiring the language. We can just hear the bustle of the town without being disturbed by it. This retired spot, however, is but poorly calculated to attract the attention of the Burmans. This is one reason why so few call to inquire about the religion of Jesus. Feeling this to be a serious obstacle to missionary exertions, we have finally purchased a small piece of land adjoining a part of the premises, which previously belonged to the society. Here a temporary house, in Burman style, is erecting, in which brother Judson intends to pass the principal part of each day. It will stand upon one of the roads which lead to the great Pagoda. The passing is immense, especially on worship days. We hope and pray that the divine blessing will attend this effort. It is the most public one that has yet

been made. The gospel must be openly preached—the event must be left with God.

Yours, with much affection and respect.
J. COLMAN.
REV. DANIEL SHARP.

P. S. Feb. 25th. The vessel which will take this, still remains in the river. Her delay gives me an opportunity of informing you of a most distressing fire that broke out at four o'clock this morning in Rangoon. It commenced in the suburbs west of the city. The wind blew fresh from the westward, and caused the destructive element to rage in a dreadful manner. Knowing our own house to be out of danger, Mr. Judson and myself went towards the town, and took a stand upon a small eminence. The prospect was awful. The fire had already consumed all the buildings for near a quarter of a mile. It now siezed the walls of the city, where it continued to rage until it reached the centre, where it was stopped by a wide street, and by pulling down a number of buildings. This is the third great fire since the establishment of the mission. It is a mercy that our house is so far from the city. Had it been within the walls, the mission before this must have suffered. The property lost was small, considering the number of houses burnt. The Burmans can generally carry all their furniture, at one load, upon their shoulders. Several who have recently been to inquire about the gospel, have had their dwellings burnt. Among these was a merchant of considerable property, who, I am informed, has lost ten thousand rupees. It would be pleasing, if they would see the necessity of laying up treasures in heaven.

Yours, &c. J. C.

EXTRACT OF A LETTER FROM MR. JUDSON, TO ONE OF THE EDITORS.

Rangoon, Feb. 20, 1819.

Rev. and dear Sir,

The prospect of the speedy departure of a vessel for Bengal, reminds us of our unanswered letters. Brother Colman has nearly recovered his health, which suffered much on his first arrival. But Brother Wheelock still remains in a low, and, I fear, declining state.

My time for the last few months has been divided between reading Burman, writing some portions of scripture, and other things, preparatory to public worship, holding conversations on religion, and superintending the erection of a Zayat, (as the Burmans call it,) or place of public resort, where we intend to spend much of our time, and where we hope to have stated worship, or at least to try the practicability of such an attempt under this government.

The peculiarly retired situation of the mission house, has long rendered the erection of such a building, or a change of residence, a very desirable measure. After much hesitation and perplexity about our duty, we were so fortunate, as to procure, at a very moderate price, a piece of ground, which is contiguous to the mission premises, and at the same time opens on a public road. The building is now going up, with such scanty materials and means, as we can afford, or rather, as we think you can afford. The whole concern will cost about two hundred dollars. And should this Zayat prove to be a christian meeting house, the first erected in this land of Atheists, for the worship of God, a house where Burmans who now deny the very existence of Deity, shall assemble to adore the Majesty of heaven, and to sing with hearts of

devotion, the praises of the incarnate Saviour!—but the thought seems too great to be realized. Can *this* darkness be removed? Can *these* dry bones live? On thee, Jesus, all our hopes depend. In thee all power is vested, even power to make sinful creatures instrumental of enlightening the heathen.

You want to hear of some poor benighted Burman brought to taste that the Lord is gracious,—but O, not more than I want to speak of it. I hope, I do hope, my dear sir, that we shall both one day be gratified.

I remain, with much affection and respect, yours, &c.

A. JUDSON.

LETTER FROM MRS. WHEELOCK TO MRS. BALDWIN.

Rangoon, (Mission-house,) Nov. 16, 1818.

THIS, my dear and respected Mrs. B. is the anniversary of that interesting day, on the morning of which, for the last time, we united with our beloved Pastor in solemn devotion; sat around your family board, and after partaking with you of the bounties of magnificent Providence, gave you the parting hand; bid the last adieu to our dear friends, to civilized society, and to all those scenes which were rendered pleasant, and delightful by an early association. It is with indescribable sensations that I now recal to remembrance this painful, this heart rending event. But though it was replete with anguish, and though the loss of society, and religious privileges I then sustained, was almost irreparable, yet I could rejoice that I was permitted to make these sacrifices for so glorious an object: And even now, though I should esteem an hour's

sweet converse with a dear Christian friend, one of the greatest felicities I could possibly enjoy, yet nothing would be more dreadful than the thought of returning to my native land. When imagination depicts in lively colours the peace and tranquillity which many of my much loved friends enjoy in a land of quiet and freedom; when I recollect the fathomless expanse that rolls between us, and the certainty of never seeing my friends again in this world; when I contrast my situation with theirs; when I realize that I am under a despotic government, and surrounded by a people who are strangers to sympathetic feelings, with whom my spirit cannot hold converse; I confess I am filled with melancholy, and for a moment reflect with a heart-felt sigh upon American repose. But from this, I would not have you conclude that I am destitute of all comfort. O no! this is not the case. Though removed to this land of strangers; though deprived, in a great measure, of christian society, and of worshipping the Most High in his earthly temple, yet He condescends, even here, to be "a little sanctuary" to me. His gracious presence, and the communications of his love, are indeed a rich equivalent for all that I have lost. Added to this, is the delightful anticipation of spending a happy eternity with saints and angels in his sacred presence, and of being engaged through boundless ages in celebrating his adorable perfections.

How does the thought of divine glory hereafter to be revealed, animate our drooping spirits, and encourage us to persevere through difficulties and trials, to the attainment of that great object, for which only life appears desirable! Nor are we without cause of gratitude for the distinguishing mercies which we daily

receive. I say *distinguishing mercies*, for even in this heathen land, when we look around us, and behold the wretched situation, both temporal and spiritual, of the poor natives, we feel that we are rich as it respects this world's goods; and that in Christ we possess *all things!* Many of the miserable inhabitants of Rangoon have no place under which they may sleep, but the wide canopy of heaven; and nothing to shield them from the scorching rays of a vertical sun, but the branches of a lofty banyan. And especially when we reflect that they are utterly destitute of the least idea of the *One living and true God*, we feel under the most binding obligations to our heavenly Father, for having imparted to us some knowledge of himself, and some desires for an entire conformity to his blessed image. How ignorant are this people of their degraded state, of the depravity of their hearts, and their absolute need of the blood of Christ! They are completely enchained by the prince of darkness in the strong holds of superstition; and were it not for faith in the Lord God omnipotent, we should utterly despair of being useful in any way to their precious souls. Our prospects here are by no means flattering. Indeed we can see no way at present by which the gospel is to be introduced into this empire. On this subject, *all is midnight darkness*; the scene is apparently covered with an *impenetrable gloom*. But we have consolation in God. We know that all things are possible with him, and that it would be infinitely easy for him to burst asunder their chains; to open their blind eyes; to enrich their impoverished souls; and to make them the objects of his daily delight. We are, therefore, encouraged to wait upon him. Animated by the holy example of our divine Re-

deemer, and emboldened by his constant intercessions for sinners, we should indeed feel ourselves greatly criminal, ever to doubt his power and faithfulness, even though our prospect should remain dark and uncertain. He who establishes means, and accomplishes those ends which from all eternity he designed to accomplish, will, in his own time and way, operate by his holy Spirit upon the minds of some sinners here, and effect the great work of conversion in their souls. Firmer than the foundations of the earth, or the pillars of heaven, is the word which he has spoken; and having pledged his own eternal perfections for the success of his cause, it cannot but prosper. The triumphs of the cross are sure. When Zion travaileth, she shall bring forth many sons and daughters, who shall be heirs of that crown of glory which is incorruptible, undefiled, and that fadeth not away. O! that christians in America were as importunate at the throne of grace for the out-pouring of the Spirit of God in Heathen lands, as they are active in sending the messengers of salvation. Then might we expect that great accessions would be made to the Redeemer's kingdom, that the standard of the cross would be permanently established in this country, and that thousands of happy souls would encircle it with songs of deliverance and praise.

Our situation here is in some good degree comfortable, and pleasant. Mr. and Mrs. C. Mr. W. and myself compose one family. The Mission-house is calculated for two families only. It contains 6 sizable rooms, and a hall in which the brethren perform worship, and in which Mr. Judson receives Burinans who come to inquire

about religion. The two middle rooms which Mr. W. and myself occupy, are entirely unconnected with each other, and have no place which might be converted into a study, or any one convenience attached to them. But we do not feel a disposition to murmur. O no! These two rooms in Rangoon are far more preferable to us than the most convenient and elegant edifice in America.

As it respects our living, we find that we are not necessitated to endure many of the privations of a temporal nature which we expected. Nearly all the comforts of life are procurable even here. We are, however, obliged to send to Bengal for some articles, such as tea, sugar, and flour. An opportunity sometimes occurs of purchasing Ava wheat, which is preferable to flour. But when destitute of both, we use pounded rice mixed with plantains. This is a pretty good substitute. We frequently have butter made after the American fashion, though inferior in quality. The trees on the Mission premises yield several kinds of sour fruit which makes fine tarts. Our principal food, however, is curried fowl, and vegetables. A European, favoured with health, and a good appetite, could, I think, live almost entirely upon the productions of the country.

February, 22d, 1819.

As an opportunity is now presented to send direct to Bengal, I haste to close this too long, and I fear already tedious communication.

Mr. and Mrs. J. are now superintending the erection of a Zayat, in which they shortly expect to commence instructing the natives in the principles of religion; (a Zayat somewhat resembles an

American shed, and is made of bamboos.) The one now building will be much cooler, and better than the generality of Zayats. It is to be made partly of boards, and partly of bamboos, the top only covered with leaves. The situation is very near the Mission house, and fronting a street where the natives are passing and re-passing continually. O! may this, the first effort here made in a public manner to reclaim deluded, perishing souls, receive the blessing of Heaven. Nothing, we are sensible, nothing short of the power of God can effect a change in the hearts and lives of these Pagans.

We have recently heard that there is a prospect of war between England and America. Should hostilities really commence between the two nations, our opportunities of hearing from you would at least for a length of time be at an end; and on the other hand, we should feel but little encouragement to send letters to America. I calculated to write to several dear friends by the present conveyance; but have deferred it, thinking that my communications probably would never reach them. You will please to present kind love to our dear Pastor, to Mrs. Sharp, and Mrs. Holt, and sister Ruth.

Had I not exceeded the bounds of a letter, I should be pleased to enter into some particulars respecting a missionary's out-fit, which I have long intended writing. The only improvement that I can now offer is that they be stocked with thin clothes. When on board the Independence we felt the want of them, as the heat after entering the torrid zone was almost insupportable, and a constant perspiration rendered it necessary to change our clothes sometimes twice a day. On our arrival at Calcutta, we

found that our thinnest dresses were such as are worn in this part of the world in the coldest season.

On account of Mr. W's. ill state of health, and finding it exceedingly inconvenient to manage the domestic concerns of the family in two unconnected rooms, we were obliged to separate from Mr. and Mrs. C. Mr. W. and myself, now compose one family. I find more time to study, since our separation than before, and can devote a larger portion of my time to the care of Mr. W. His present state of debility excites within my bosom many anxious fears. He has had a very tedious cough for nearly five months, which has brought him very low. We know not how the approaching hot season will affect him; we sometimes think he may not survive it. My dear Mrs. B. can better imagine my feelings than my pen can describe them, when I think of being left a lonely, widowed stranger in this Heathen clime, far distant from all I hold dear on earth. O! that the Eternal God may be my support in the hour of trial. I do wish to bow in humble submission to all his righteous dispensations.

The last Magazine, together with the letter we received from our beloved Pastor, afforded us a rich feast. We hope that two or three other Numbers, and also several long letters, are now on their way to Burmah.

Mrs. Judson desires to be affectionately remembered to you, and hopes that you have received a long letter which she wrote you about three months since.

Yours with respect and affection.

ELIZA H. WHEELOCK.

Mrs. MARGARET BALDWIN

ENGLISH BAPTIST MISSION.

EXTRACTS FROM THE FIRST REPORT
OF THE CALCUTTA BAPTIST AUXILIARY
MISSIONARY SOCIETY.

IN compliance with one of the rules of this Society, it devolves upon the Committee to furnish an account of the efforts made during the past year in attempting the evangelizing of the Heathen.

It is now a year since this Society was formed; and with pleasure your Committee recollect the interest that was then taken in it by those who have been its most liberal patrons. Although the Report your Committee are now about to read, should not equal the most sanguine expectations of their friends; yet they are persuaded that there are some facts in it, which will rejoice their hearts, show them that from united and repeated exertions much good may be anticipated, and convince them, that they have not entirely laboured in vain, nor spent their strength for nought.

Your Committee will proceed to notice the attempts which have been made in preaching the gospel among the natives;—the tracts and scriptures that have been distributed;—the schools that have been raised;—and the Branch Societies that have been formed.

Preaching.

A prominent part in the commission of our Lord to his disciples was, that they should preach the gospel to every creature; and in conformity to this direction, the Committee from the first thought it necessary to adopt immediate measures for the prosecution of this work. It was arranged, that the Missionaries connected with this Society should

obtain for their assistance, if possible, two native preachers, who should accompany them in their itineracies among the Heathen. For some time no person of this description could be obtained. While this was the case, however, the object was not abandoned as impracticable. Some attempts were made without native aid, and every opportunity embraced of gaining occasional assistance. At length Divine Providence was pleased to raise up and qualify an individual, who, it is hoped, will prove very useful in the work. He is the nephew of Saibuk Ram, who has long been known as an exemplary Christian. Having engaged this person, itineracies in the environs of Calcutta, and also at Howrah, were immediately commenced. During the three months which these lasted, even in this city so devoted to idolatry, numerous and attentive congregations were constantly addressed, and in most instances the word of God was dispensed without the least confusion: gospels and tracts were frequently sought with the greatest avidity, and as the Missionaries made a capacity to read them a pre-requisite to receiving them, they were often agreeably surprised to find how many were able to read the Scriptures when put into their hands. Although no saving effects, to their knowledge, have been produced by these itineracies; yet, from the attention with which many have heard, from the numerous tracts and gospels which have been given away to those who could read and understand them, and from the particular inquiries which others have made, your Committee hope some good will eventually result.

While it was judged perfectly consistent with the missionary character, to imitate the blessed Jesus, who taught in places of public resort; it was at the same

time considered as a matter of great importance to ascertain whether something like regular congregations could not be raised among the natives. In order to make a fair trial of this (for the experiment was entirely new) it was resolved, that ground should be taken in the most populous parts of the city, and places of worship resembling the Bengalee houses immediately erected. The first meeting-house of this kind which was built, was in Entally; the second in North Molunga; and the third in Colinga. And here we cannot refrain from stating, that a respectable American gentleman, having witnessed the manner in which these places of worship were attended, felt much gratified, and immediately set on foot a subscription amongst his friends, which amounted to a sum sufficient for building two more meeting-houses, which, by their request, are to be called *Jordan* and *Zion*.

At the three places of worship which the Society have already built in Calcutta, the Missionaries conduct divine service five times in the week: Sabbath morning and Friday evening at Molunga; Sabbath and Thursday evenings at Colinga; and Wednesday evening at Entally.

The inquiry will now naturally arise, How have these places been attended, and what success has been the consequence of the efforts which have been made? Fears were entertained at first, that after it should be known that the erection of these meeting-houses was with a view to the conversion of the Heathen, the preaching would be despised, and the places forsaken; but in this particular your Committee have the happiness, to report that such fears were as unfounded as many others that are entertained respecting the native character.

One advantage arising from these attempts is, that it circulates among the natives a general idea of the Christian Religion, at the same time that it excites particular attention in the minds of the inquisitive: it gives them some idea of the simple nature of Christian worship; and if they should ever with thoughtfulness be led to contrast it with the confused and licentious rites of idolatry, it cannot fail to affect their minds in a salutary manner.

Your Committee had anticipated from the first that when regular preaching was commenced, there would be some who would come to inquire more particularly respecting the way of life; and that while they remained with the Missionaries for that purpose, it would be necessary to give them a place in which they might live. On this account it was at an early period resolved, that a house for inquirers, and for the accommodation of a native preacher, should be erected. Mr. Wilson, a member of your Committee, offered to the Society free of all expense the ground on which a house has since been built, and in which the native preacher above mentioned resided for some time; a house of the same description has since been erected at the expense of the Society on the ground occupied by the Missionaries at Doorgapore.

Distribution of Scriptures and Tracts.

Your Committee, soon after their appointment, were led to consider the importance of possessing a work in the *Bengalee* language, which might contain a sufficiently extended view of the evidences, doctrines and duties of the Christian Religion. Such a work, they were convinced, while its distinct subjects were printed as separate tracts, and

widely distributed, might on the other hand as a connected volume be of service to candid inquirers, in convincing them of the truth of Christianity; and to native Christians and preachers, in establishing them in the faith, and enabling them to 'give a reason of the hope that is in them.' With these views, 2,000 copies of the first part have been printed; two other parts are in a forward state of preparation, and it is hoped that the whole work will be comprised in 10 or 12 tracts of about 20 pages each, forming a volume of 240 pages.

With the same view, your Committee have determined on printing a Harmony of the Four Gospels in Bengallee, containing in one connected narrative, and in the words of the sacred writers, the whole of the life of our blessed Saviour. It will be comprised in 8 parts, and altogether form a volume of about 250 or 300 pages.

Several other tracts have also been printed in the *Bengallee* language.

Schools.

Your Committee, at the request of the Baptist Missionaries in Calcutta, have the pleasure of introducing a Report of the Native Schools under their superintendence. The first of these in order of time is in Entally. The names of eighty children are on its books, of whom more than fifty regularly attend.

The second is in a part of the city called Shealdah. This school contained fifty scholars, but the number has lately been considerably reduced. The reduction, however, is considered but a temporary one.

It is with the most pleasing satisfaction your Committee advert to the exertions of those young ladies who form "the Calcutta

Female Juvenile Society for the Establishment of Native Schools," by whose patronage the Shealdah school is supported. That our youth should thus feel the importance of attempting to enlighten the poor children of the heathen, is one of the best proofs that they in some measure know how to appreciate knowledge themselves, and affords a delightful pledge that future generations shall not be destitute of those who care for the perishing millions of Asia.

A third school has been lately built adjoining the Molunga place of worship. The number of scholars at present is but twenty.

Besides these, your Committee have to mention another school now being erected at a village called Barnagore. Our American friends before mentioned, had subscribed for the establishment and support of the Barnagore school. A respectable native, however, with whom they were connected in business, expressed his wish to build it at his own expense. This interesting request was of course immediately acceded to. It was thought a pleasing anticipation of the fulfilment of the prophecy which declares, that "the Gentiles shall come to thy light" The sum subscribed by the American gentlemen will therefore be applied to meet the permanent charges of superintendence, &c.

Branch Societies.

Your Committee have the pleasure to state, that soon after the formation of this Society, two Branch Societies were formed, one in Fort William among the soldiers of His Majesty's 59th foot: the other by the Missionary brethren at Digah among the soldiers of His Majesty's 24th foot.

The following Circular has been sent to us by our much respected Correspondent at Calcutta with the expression of a wish that it might find a place in our Magazine. We most cordially comply with his request, and hope that our readers will recommend it to the perusal of such of their friends who occasionally visit Calcutta. While they are enriching themselves with the treasures of the East, we would respectfully entreat them to leave a little of their gains for the support of the Missionary cause established there. [Ed.

AN APPEAL

To the American Gentlemen occasionally resident in Calcutta, in behalf of the Heathens perishing for lack of knowledge.

RESPECTED FRIENDS,

WE do not apologize for this intrusion on your valuable time, knowing that the subject of this *Appeal* will be, by yourselves, deemed of the greatest importance, and deeply interesting to the philanthropic mind. The era in which we live, is truly a remarkable one. The astonishing events which have taken place in the most rapid succession within the last twenty years, press upon our minds the solemn assurance, that the great God is hastening the accomplishment of his plans; and that soon the happy period will arrive, when the knowledge of Himself shall cover the whole earth, and when war and the sword shall be known no longer. Prominent among the phenomena of modern times, are the extraordinary exertions made by all classes of Christians for the dissemination of useful knowledge and divine truth. A mighty impulse from heaven hath put in motion the best energies of Christendom. Europe, from time immemorial the theatre of war and hatred, hath in the midst of confusion learned to appreciate the value of knowledge. England hath taken the lead—various conti-

mental powers emulate her career—and the regions of the northern Emperor already rejoice in the happy effect of the wide-spreading benevolence. The impulse was irresistible, and easily surpassed the barriers of the Atlantic. The Christians of the West are universally animated to kindred exertion; and their Bible, and Missionary, and School Societies, increasing as they are every day, proclaim the consentaneous opinion of the whole civilized world, that *true knowledge* is invaluable, and that the miseries of mankind can be meliorated but in proportion as this knowledge prevails. The same glorious sentiment is unequivocally declared by the fact, that the Missionaries and Merchants of Europe and America shake hands in these distant portions of the globe, and unite their energies in the common cause.

It would be unnecessary here to attempt a description of the blessed effects of the spread of knowledge. We need only ask, What has placed our own highly favoured countries on such magnificent vantage ground amongst the nations of the earth? The answer is obvious to all. The dreadful reign of idolatry which oppressed the ancient Britons, gradually yielded to the power of truth, and the *wildernesses* of America bud and blossom as the rose, under the genial influence of the Sun of Righteousness; and even the remotest isles of the earth acknowledge the divine effects of "glorious light;" while Pomarre of southern Otaheite unites with the Russian Alexander of noble memory, and the more splendid princes of the civilized nations, in demonstrating the accomplishment of that prophecy which is the hope of Zion:—"The Gentiles shall come to thy light, and *kings* to the brightness of thy rising. Kings shall be thy

nursing fathers, and their queens thy nursing mothers. I will say to the *north*, Give up; and to the *south*, Keep not back: bring my sons from far, and my daughters from the ends of the earth."

We are now in Providence cast amongst millions of the human race, who are totally destitute of that knowledge which has so raised us above them in the scale of moral being. The same Providence which brought us amongst them, has given us the nearest access to them; and benevolence would particularly dictate—the enlightening the minds of those with whom we are daily in the habit of transacting business, and from whom we derive so much of our comfort and affluence. Nor should it be forgotten, that this connection with them has undoubtedly given us a portion of influence *over* them; and to neglect the exertion of that influence, would on our parts be in a high degree culpable.

Peculiarly interesting then must be the inquiry, in what way may the benevolent mind act out its wishes, and what are the most eligible modes of expressing our gratitude to God for the knowledge we possess, and of communicating this blessing to the heathens perishing around us in ignorance?

Permit us, therefore, Gentlemen, to show you something that has been already done, in which our American friends have united with us. In April, 1818, a Society was constituted, called the "Calcutta Auxiliary Baptist Missionary Society;" its object, the evangelizing the heathen through the printing of tracts, preaching the gospel, &c. We remember with pleasure the interest which some of our Boston friends appeared to feel on this occasion. The Society has been blest of God, under whose patronage, we trust, it will live and flourish. Many tracts

have been printed and distributed—native preachers of the Gospel have been supported—four places for public worship in the Bengalee language are well attended several times in the week, and some of the poor natives have already seemed with earnestness to be inquiring for "the more perfect way." About five months ago, this Society was liberally aided by others of our American friends, who contributed sufficient for the building of two more meeting houses, and since then a sum of money has been forwarded by the same gentlemen, for the purpose of establishing a school for native children, which is about to be accomplished at Baranagore, a village almost wholly employed in the manufacture of goods for America; and it is with extreme pleasure we mention the liberality of a respectable Banyan of that place, who is building the school on his own ground, and at his own expense. In that village and its vicinity, there is a wide field for exertions of this kind. Several schools could undoubtedly be established, were attempts made for this purpose. The superintendence of them would form a pleasing part of the Missionary's work, and it would be no less pleasing to him to communicate the progress of the schools to those friends, by whom they might be supported.

For your information, a statement of the expenses of a school properly attended and supplied is annexed, and as some of you may prefer contributing more immediately to the preaching of the Gospel, we have added the expenses attending the erection and repairs of a place of Bengalee worship. We feel persuaded that this appeal will not be in vain. The country which you have left, and which is enriched by her commerce with all the world, is

not a stranger to that divine maxim, "It is more blessed to give than to receive;" and we cannot be employed in a more godlike work than that of plucking down the throne of darkness and superstition, and building that kingdom, which is destined to be the glory of the whole earth, even the kingdom of our Lord and Redeemer. This is a work highly interesting to the inquisitive minds of adoring angels, and certainly most worthy of the noblest exertions of the human soul.

Signed, on behalf of the Baptist Missionaries in Calcutta.

J. LAWSON.

April 18, 1819.

General Expences of Schools for Native Youth, on the Lancastrian Plan, so far as that plan will admit of application.

	Sa. Rs.
Building a School, about	100
Master's Salary, per Mensem,	12
Books, boards, ink, pens, leaves, &c. per do	12
Mats, repairs, contingencies, per do.	5

General Expences of Building and Keeping in Repair a Place for Bengalee and Hindoostanee Worship.

Expenses of building a Meeting House, according to its size, from	100 to 160	0 0
Ground Rent, Durwan, Repairs, &c. per Month,	6	0 0

DOMESTIC MISSION.

INDIANS OF ILLINOIS.

EXTRACT OF A LETTER FROM ELDER N'COY TO THE CORRESPONDING SECRETARY.

Mission House, Wabash,
July 20, 1819.

Rev. and very dear Brother,

In my last (May 13th) I intimated that I was about to make another tour in the Indian country. This rout was shorter than

I had intended, owing to some late changes in the Indian agency, and other circumstances, between the government and the Indians. On the 28th of May, in company with a Wea, I left home, visited two Wea and several Delaware villages, and one of the Miamies. In many places they were in such a deplorable state of intoxication, that little could be done. They treated me with great respect; but, having lately disposed of much of their land, they seemed to be so unsettled in their minds, the Delawares in particular, that they declared they could do nothing for their children until they had arrived at their new country, and then they would send for me. Among the Weas and Miamies I think we could do well, were we further from their settlements. Such is the situation of affairs between some of the frontier settlers and the Indians, that the latter object to leaving their children so near the former as we are at present situated. In addition to the blessing of God, I am persuaded that all that is wanting to ensure a good degree of success, is, to be placed further in their country, to be re-enforced with missionaries, and amply furnished with means.

To enable you to form a faint idea of the obstructions with which we meet, I mention the following circumstance. When I had agreed with an Indian to accompany me, his relatives appeared to be so envious, that, fearing he would be placed in a better condition than they, they endeavoured to dissuade him from going with me. He agreed to leave with us, until his return, a boy about six years old; but it was some time before I could persuade his relations to consent to the measure, which was an essential point. The Indian soon became so attached to me, that I felt pretty certain of retaining his

boy as a scholar; but falling in company with some of his friends at a town, he became determined in his mind to take away the boy on his return. When we came home he found his boy doing so well that he consented to leave him. He attended school with pleasure, but a few days since his mother took him away, promising to bring him back shortly. Thus you will perceive, that in the case of an individual, we have to combat the prejudices of whole families. We must get right in among them, where we can carry every thing forward regularly at the same time. They are very often at our house; and a few days past, when I was from home, they had a drunken frolic at some camps which they have about ten poles from our door. The sober ones take good care that they who are drunk shall not insult us. I had a striking instance of this on my late tour. On my way homeward I was one day so unwell when passing through a Wea town, that I concluded not to stop; but the principal chief, hearing that I had gone along, rode after us, and requested me to return and have a *talk*. I did so; and being directed by him to the proper place, I lay down to rest while he assembled his chiefs; but scarcely had I done so, until some drunken Indians became so troublesome to myself and others, that I expected to see them and the sober ones, who could not silence their loquacity, proceed from loud talk to severe blows, and Indian blows are not like those of a common boxer, but are performed with large knives. The chief at length told me we had better make *short* speeches; as there were some bad men among them, and that I had better not tarry long. I had, you may be sure, no objection to this proposal; and when we set

out, they directed us out of the town by a way which would not lead in view of a certain house in which they were drinking.

Although I cannot for a moment lose sight of the condition of the Indians, yet the revival of religion mentioned in my last, takes much of my time and attention. The blessed work is spreading; 84 persons have been baptized. A wonderful change in affairs indeed has lately taken place. Maria church, which has, for years, been but slowly progressing, has latterly broke forth on the right hand and on the left, and enlarged the place of her tent, and stretched forth the curtains of her habitation. Prairie Creek church, in a little more than a year, has increased her numbers from 28, to 100; and in many neighbourhoods and families, where, till lately, the name of Jesus was scarcely mentioned, except profanely, some are begging for mercy, and others are singing his praise. Almost every meeting is a truly interesting one: but I must say a little about one which was particularly so. it was in a neighbourhood where the vices of the people had become proverbial. Although I felt a desire that the people should be benefitted, yet, being worn out with exercise and want of sleep, I was much indisposed, and felt more like praying than preaching: the latter I think was more imperfectly performed than usual, yet such a deeply affected auditory I had never seen before. They were so desirous to observe order, that at first several left the room until they had recovered a little from their deep affection, but scarcely would they be returned, until their eyes, which were hardly wiped half dry, would pour forth a double flood. At length the weeping became general, though not loud or distracted. You will pardon me.

if it was a crime, for mingling my tears with theirs: yes, indeed, I can hardly avoid crying while I write. As there was no display of talent, or artificial manoeuvre by the preacher, which could have such an effect, I had no doubt of the presence of God's Spirit. Three persons who gave perfect satisfaction respecting a work of grace on their hearts, have lately been baptized, who dated their awakenings to meetings of the Bruceville Mission Society. Should that institution do nothing more, this alone will be sufficient cause of eternal gratitude to God.

But at these happy meetings, in which, at times, I almost forget that I am still an inhabitant of earth, I often think of my red brothers, and say in my soul, O God, when shall I see them trembling under a sense of sin, or wetting their faces with tears of penitential sorrow! when shall I hear

them singing the songs of Zion! Or must I die without the sight! Even if this should be the case, nevertheless, let me live among them, let me die among them, and let me hope to hear them sing in heaven.

I think, sir, that at a time like the present you will allow me to indulge my feelings a little; so much, at least, as to say, that I believe there are only two things that keep me from being as happy a man as any in the world: the one is, the want of opportunity to be more useful, and the other is my wicked heart. The former, I hope, will begin to vanish the next time I hear from you: but, alas! who shall deliver me from the body of this death! Ah! brother, when you hear that the hand which has written this, has been consigned to the grave, then be glad for me, for the true cause of all my griefs will have been removed. [Lun.

Religious Intelligence.

FEMALE MISSIONARY MITE SOCIETY,
IN WARREN, (R. I.)

THE "*Female Missionary Mite Society*," in Warren, (R. I.) was constituted September 26, 1808, since which time they have appropriated the following sums, viz. In 1809 to the Baptist Missionary Society of Massachusetts, 55 dollars; in 1810 to the same, 50 dollars; in 1812, to Mr. Reis, Missionary to New Orleans, 15 dollars; in 1815, to Mr. Sawyer for Missionary labours in R. I. 65 dollars; in 1816, 70 dollars to the Foreign Mission, sent through the medium of the Bristol Society. The same year to Elder Cornell, 80 dollars, for missionary services, in R. I. and three to a gentleman, for his expenses, who preached before them.

This same respectable Society has lately sent 40 dollars to us, thirty of

which is to be appropriated to various missionary purposes, and ten to the Massachusetts Baptist Education Society.

The Gentleman from whom we received the above particulars, adds, "We have also a Female Charitable Society, which have expended considerable for the poor and the sick. I have lately formed a Missionary Society for Foreign and Domestic Missions. I have had a Sunday School since December, 1817. It is now in a prosperous situation; and contains about 60 or 70 Scholars."

ABSTRACT OF ASSOCIATIONS.

THE Warren Baptist Association held their annual meeting, at the meeting house of the Third Baptist church in Middleboro', Sept. 7th and 8th. Forty one churches were

represented by their Elders and Messengers. The nett increase the last year in this Association is 113. Total number of members 4797. Collected for the purpose of educating pious young men for the ministry, 296 dols. 94 cts. They have had the past year 7 beneficiaries under their patronage. They also collected for various missionary purposes, 36 dols. 83 cts. The season was peculiarly interesting. Harmony of sentiment, and christian affection marked the whole of their proceedings.

The Boston Baptist Association held their annual meeting, at the Baptist Meeting house in Beverly, on the fifteenth and sixteenth of September. Thirty three churches were represented by their Elders and Messengers. Nett increase in this Association the last year 109. Total number of communicants, 3650.

Collected for the education of pious young men for the Ministry, 1167 dols. 79 cts. For foreign and domestic missions 456 dols. 05 cts. The representation the present year, was unusually full, two ministers only being absent. The business was conducted with great unanimity and brotherly affection. The various religious services were solemn and impressive, and afforded a lively antepast of the fruition hoped for in a better world.

The latter Association originated from the former, and they have ever maintained the most cordial and friendly intercourse with each other.

The Warren Association will meet the next year at the First Baptist meeting house in Providence on the Tuesday after the first Wednesday in September. The Boston Association will meet at the Baptist meeting house in Framingham on the third Wednesday of the same month.

THE CHURCH IN SOUTH CAROLINA.

THE following is as nearly as we can ascertain, the number of ordained ministers in South Carolina:—

German Lutheran 6, Congregational 7, Episcopal 22, Presbyterian 49, Methodist 100, Baptists 109.

The number of churches of each denomination, may be estimated with tolerable correctness, as follows:

Congregational 9, German Lutheran 18, Episcopalian 18, Presbyterian 98, Baptist 170, Methodist 300.

Seceders and Roman Catholics are not included in the above estimate, the number of whose ministers or churches we have no means at present of ascertaining.

Of communicants in the above churches the following is the best estimate that can be made out, and probably is not very remote from the actual fact:

German Lutheran 600, Episcopal 1200, Congregational 1500, Presbyterian 10500, Baptist 14000, Methodist 16000. A considerable proportion in most of these denominations are colored persons.

Southern Evan. Intel.

EXTRACTS FROM THE ANNUAL REPORT OF THE NEW YORK BAPTIST MISSIONARY SOCIETY, 1819.

THE God whom we serve, in the Gospel of his dear Son, having permitted us to see another Anniversary occasion, it is with peculiar pleasure that we present to you a Report of the labours and success of your Missionaries during the past year.

LUKE DAVIES.—Brother Luke Davies, who for some years has been employed as your Missionary in Sullivan County, and in places adjacent, has laboured in the gospel with great assiduity during the past year. When we reflect on the deplorable condition of that county previous to the sending of Brother Davies, when gross ignorance and profaneness abounded, and being totally without the means of religious instruction, we cannot be sufficiently thankful for the degree of reformation which has been produced. At Bloomingburgh, a small village, where he preaches once in the month, and holds a Lecture every Thursday evening, a Christian friend, at his own expense, has prepared a room, which will contain one hundred and fifty people. It forms a decent little meeting-house, and is sometimes filled with an attentive congregation.

When your Missionary commenced his labours in this wilderness there was no place of worship belonging to any denomination, and the profanation of the Sabbath was general; but he can now observe with pleasure more than thirty persons, by the blessing of God, on his labours, raised up to shine in the wilderness, holding forth the word of life. The standard of mor-

als is elevated within the sphere of their influence; and many who do not appear to be truly the subjects of divine grace, are now afraid or ashamed to pursue openly that course in which they once appeared to glory.

ENOCH FERRIS.—Brother Enóch Ferris has been employed as a Missionary by your Society three months during the present year. At Oswego Falls and Volney, there has been some reformation; greater still at Hannibal, eight miles from Oswego, where about forty were baptized in the course of two months. At Lysander another church has been constituted, which we hope will prosper in the Lord. In one tour of twelve days, Mr. Ferris travelled on foot about 70 miles and preached ten sermons. The field of his labour is constantly widening, and we hope the Lord will graciously accompany his labours with abundant success.

The following is an extract from a letter received from the Mexico Baptist Assistant Missionary Society: "The labours of your Missionary have been labours of love. He is indefatigable, and in no small degree is blessed of God to the inhabitants of this wilderness, and we wish for the continuance of your favour. We know of no man among our acquaintance, who would be more willing to encounter the fatigue and trials attending a missionary life, than Elder Enoch Ferris."

WILLIAM PEARCE.—Br. William Pearce has been employed as your Missionary on Long-Island during the past year. With his usual assiduity and zeal he has travelled and preached the unsearchable riches of Christ in many places, with some good success, amidst much opposition. In his itinerant peregrinations he usually has travelled about sixty miles in the course of the week. The people at Southold have had a season of love from the Lord. This good work began about August last. It is believed between twenty and thirty have felt in their souls the power of the Lord Jesus; eight of these have been baptized, and added to the Church, while others are soon expected publickly to own the Saviour. At the Manor and other places the Lord was evidently present to apply his word to the souls of sinners; which has created great joy and thankfulness among the people

of God. At Coram and the villages around, considerable attention has been given to the gospel, and the people are still earnestly desirous to enjoy this valuable privilege. They are much engaged in their meetings of prayer, which have proved a blessing to many.

It would be doing injustice to our own feelings, were we not to mention with approbation and gratitude, the noble exertions of the Baptist Youth's Assistant Missionary Society. Their zeal and well directed efforts in the Missionary cause will, we trust, continue and increase; tend to advance the glory of Immanuel, and to secure the salvation of precious and immortal souls. A. MACLAY, *Cor. Sec.*

ANNUAL MEETING OF THE BOSTON BAPTIST FOREIGN MISSION SOCIETY.

On Wednesday, 15th ult. the BOSTON BAPTIST FOREIGN MISSION SOCIETY held their annual meeting. The following persons were chosen officers for the three years next ensuing, viz.—

Rev. T. Baldwin, D. D. *President.*
 Rev. J. Grafton, *Vice President.*
 E. Lincoln, *Recording Secretary.*
 Rev. Daniel Sharp, *Cor. Sec.*
 James Loring, *Treasurer.*

Trustees—The above, with Rev. Wm. Gammell, Rev. James M. Winchell, Rev. George Shippen, Dea. J. C. Ransford, Dea. H. Lincoln, Mr. Jonathan Carleton, and Col. Thomas Badger

It ought to be noted in justice to the piety of the worthy sisters, who have organized themselves into charitable associations, that 447 dols. 35 cts. were received by the Treasurer the last year from Female Societies.

The sum of 5 dollars was communicated from an African Female Society in Newport, for an African Mission. We hope its example will encourage the charity of other descendants of Africa; and that the public attention to this oppressed people will not cease, till it may be said with truth, *There is not an African slave on the continent of America.* When this reproach of our country is wiped away, we may consistently advocate the cause of liberty, and the spread of the glorious gospel through the world.

DONATIONS TO THE BOSTON BAPTIST FOR. MISSION SOCIETY.

The Treasurer of the Boston Baptist Foreign Mission Society has received the following sums:—

1818.	Oct. 14.	From Female Society in Wardsborough, Mrs. Choate, by Dr Baldwin,	5,00	May 13.	From a Native of Scotland, by Rev. Mr. Sharp,	12,00	
		From Freeport Female Bap. Miss. Soc, by Mrs. M. A. Johnson, (Dr. Baldwin)	22,00	26.	Rev. William Gammell, Medfield,	2,00	
		Ch. 2nd Soc. Randolph, do.	12,00		Nathan Allen, Bridgewater,	2,00	
		" Fem. Friend, for trans. do.	50	28.	Mission Box at Bath, by Rev. Sias Stearns, Bath,	20,00	
		" Heman Lincoln, - - - - -	2,00		Mr. Mendal, do. — Mrs Mendal 5cts.	1,55	
		" Col. Thomas Badger, - - - - -	10,00	29.	Female Mite Society in Sandisfield, by Mrs. Cheaney Heatd, Secretary,	12,68	
		" a friend in Gloucester, (Mr E. Lincoln)	1,00	June 1.	Maine Bap. Aux Soc. in aid of Foreign Missions, by Hezekiah Prince, Esq.	100,00	
		Ellsworth and Surry Bap. Fem. Cert Soc. by Mrs. Jane Mc Farland, for the aid of Christian schools for the			Lincoln Bap. Fem. Cert Soc in aid of For. Miss. by Hezekiah Prince, Esq.	36,56	
		Heathen,	25,00		Dr. Sawin,	1,00	
		" John Jones, - - - - -	4,00		Mission Box in Boston Museum, for translations of Bible,	1,00	
		" John Sullivan, - - - - -	4,00	15.	the Church in Beakmantown, by Elder Churchill,	2,78	
		" J. C Ransford, - - - - -	2,00		col. at Association, by Eld. Churchill,	2,18	
		" Aaron Hayden, - - - - -	2,00	17.	an unknown Friend, by Dr. Baldwin,	25,00	
		" Calvin Haven, - - - - -	4,00	July 1.	Danville (Vermont) Association, by Rev. D. Mason,	19,11	
		" Thomas Kendall, - - - - -	4,00	Aug. 23.	Female Cent Society, Chelmsford, by Rev. Amos Spaulding,	11,00	
		" an omission, July 6, 1818,	54	Sept. 23.	From Children in a School at Notting-ham-West, N. H.	2,19	
		Stiffman Lathrop, - - - - -	4,00		Dunstable Bap. Chh.	3,00	
Nov. 14.	17.	Eden (Maine) Bap. Fem. Mite Soc. by Mrs. Joanna Hunting, President,	20,05		Mr. S. Chamberlain,	1,00	
		others not of said Society,	1,81		Mrs. Box at Woburn,	3,00	
		Moant Desert Bap. Fem. Mite Soc. by Mrs. Mary Milliken,	3,60		Howard Fem. Benev. Society, for Western Mission,	22,62	
		19.	1st Bap. Fem. Cent Soc. of Blue-Hill, (Me.) by Mrs. M. Witham, President,	25,51		From the Chh. in Marshfield, for transla-tions of the Bible,	15,08
			Eastern Maine Association Bible and religions Tract Society, by Rev. John Roundy, President, for translations,	6,12		the Female African Society in Newport, (R. I.) for Mission to Africa,	5,00
			From a Lady, by Rev. Mr. Sharp,	2,00		Friend to For. Miss.	50
			Dec. 23.		Female Friend,	50	
					George Ide, Cumber-land, (R. I.)	2,00	
					the New-Bedford Fem. Mite Society, by Mrs. Emily Pope, Sec ^{ry} ,	12,00	
					27.	the Woolwich Baptist Fem. Cent Soc. for Foreign Missions,	15,11
						the Fem. Mite Soc. in Warren, (R. I.) for the Burman Mission,	10,00
						the Bap. School in India,	10,00
						the Western Mission,	10,00
						Dea. Wetherell Hoogh, by Dr. Baldwin,	2,00
						Friends in Sharon, by E. Lincoln,	3,15
						Foreign Mission Box, Newburyport,	2,20
						Lincoln,	2,00
						William Brown, Cambridge,	4,00
						James Loring,	12,00
						Lincoln Fem. Cent Soc. for the aid of For. Miss. by Hezekiah Prince, Esq.	56,00
						the Fem. Cent Soc. at Vinalhaven, by Hezekiah Prince, Esq.	10,00
						a Lady in Woolwich, Maine, by Rev. Robert C. Starr,	2,50
						the Association at Cornish,	10,00
						the Fem. Soc. in Wells of first Baptist Church and Society,	17,36
						the Fem. Soc. in the first Baptist Chh. and Society, Shapleigh,	3,66
						the Baptist Church and Soc. in Hollis,	5,66
						the 1st Bap. Chh. and Soc. in Wells,	2,79
						Dea Penuel Clark, Limerick,	1,00
						John Pease, Cornish,	1,00
						Miss Olive Barker, Cornish,	1,00
						Matthias Crunker,	4,00
						Dea Heman Lincoln,	2,00
						Dea P. Snow, jr.	2,00
						Robert Wilson,	12,00
						Stillman Lathrop,	2,00
						T. Badger, 2 dols — John Jones, 2 dols.	4,00
						C Haven, 2 dols — David Beal, 2 dols	4,00
						Thomas Kendall,	2,00
						Juslah C Ransford,	2,00
						Baptist Female Mite Society, Durham,	6,00
						Mrs. S. Harris, New-Ipswich,	5,00
						Boys in the Sunday school in the first Bap. Society, Boston, for Heathen Sch.	1,00
March 6.	10.	Major Nathaniel Tucker, Milton,	20,00				
		Dr Baldwin, from amount of monies furnished from Philadelphia, for Messrs. Colman and Wheelock, unexpended,	3,00				
		Mission Box,	2,00				
		Levi Morrell, Readfield, Maine,	5,00				
		Simeon White, jr. Mansfield, (Conn.) by Rev. E. Williams,	1,00				
		Miss Fanny Copeland, Mansfield, (Conn.) by Rev E. Williams,	3,00				
		27.	Four Female Friends, Yarmouth,	1,01			
			Simeon Crowell, do.	2,66			
			Myrick Nilkerson, Chatham,	1,00			
April 8.		Collection at prayer-meeting in Rev. Mr. Glover's Society, Kingston,	2,21				
		Miss. Box in Mr D Beal's store, dn.	3,13				
		21.	Harmony (Maine) Bap Society, aux-iliary to Foreign Missions, by James Laughton, Secretary,	7,00			
			Harmony (Maine) Fem. Bap. Soc. for For. Miss. by Mrs B Hatch, Sec ^{ry} ,	7,00			
May 8.		Brewster and Dennis Female Mite Society, by Rev. James Barnaby,	15,00				

Collected at Boston Assoc.

Collected at Warren Association.

JAMES LORING, Treasurer.

Noted, That the thanks of the Boston Baptist Foreign Mission Society be presented to the various Societies and individuals, who have contributed to our funds.

SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

The following sums have been received by the Treasurer of the Salem Bible Translation and Foreign Mission Society, since the last statement was published.

By Collection in Rev. Mr. Bolles' Meeting-house,	17,65	By Interest from Savings Bank,	1,05
" Mrs. Fuller, 1 dol. N. Roundy, (Beverly) 1 dol.	2,00	" Miss Naoma Upton, of Mount Vernon, (N. H.)	
" Asa Woodbury, (Beverly) 1 dol.	1,00	for For. Miss. by Rev. Matthew Bolles,	2,00
" Rev. L. Bolles, 3 dols. ditto for Annual Re-		" Ebenezer Seccomb,	1,00
ports, 3 dols.	6,00	" Robert Cogswell, 1 dol.—Eleanor Dyer, 3 dols.	4,00
" Miss Sarah B. Russel, 1 dol.	1,00	" Rev. Ebenezer L. Boyd, from the South-Ber-	
" Rev. Ebenezer L. Boyd, from the Fem. South-		wick Female Bible Translation Society, to aid	
wick Bible Translation Society, to be for-		the translations of the Scriptures under the	
warded to Rev. Dr. Carey in India, to be appli-		care of Dr. Carey in India,	25,67
ed to the translation of the Scriptures,	30,33	" A Female Friend for Mrs. Judson, Burmah, by	
" Jona. Dodge 3d, 2 dols.—Dea. N. Dodge, 2 dols.		the hand of L. Bolles,	6,00
" N. Dodge, jr 2 dols.—Charles Dennis, 2 dols.		" Haverhill Foreign Mission Society,	27,92
" Isaac Appleton, 3 dols.—Rich Dodge, 2 dols.		" Marblehead Baptist Church, Translations,	4,50
" Jona. P. Webber, 2 dols.—B Edwards 1 dol.		" Contributions at monthly Prayer-meetings,	
" Dea. E. Wallis, 2 dols.—of Beverly,	18,00	South-Reading,	6,50
" Contribution from the Church and Society in		" Public Contribution by S. Reading Chh. and Soc.	7,29
South Reading,	20,33	" S. Reading Baptist Fem. Ed. and M'ss. Society,	25,50
" Ditto. from the Monthly Prayer-meeting in		" Mission-Box at Marblehead, by Martha Millet,	8,00
ditto,	10,62	" Beverly Fem. Juv. Soc. for Ed. Heathen children,	3,10
" Ipswich Fem. For. Miss. Soc. by Miss E. Jones,	10,00	" Female Missionary Society Ipswich,	7,00
" Miss Lydia Ayers,	1,00	" B. A. 1 dol.—L. A. 1 dol.—A. B. 1 dol.	3,00
" Collection in Rev. Mr. Bolles' Meeting-house,			
after Sermon,	40,00		
" David Woodbury, (Beverly) 1 dol.	1,00		

dol. 291,55

E. SECCOMB, Treas.

Obituary,

MRS. DOROTHEA MARIA FURMAN.

From the City Gazette, Charleston, S C.

ON the 22nd of March, in the present year, died Mrs. Dorothea Maria Furman, the late consort of the Rev. Dr. Furman, of this city, in the 46th year of her age. The public prints have, as yet, exhibited nothing to the view of the world respecting the death of this excellent woman, but the mere notice of the event given in the invitation which called her mourning friends to her funeral. Her character and life have not been essayed by the pen of either relative or friend. They presented to the mind a theme too tender and affecting to be enlarged upon, while the mournful event, her lamented death, was yet recent; and while their hearts, lacerated by the parting stroke which removed her from their society, were yet bleeding. But it is now time to say, that the wise and good, who knew her best, considered her as holding a distinguished station among those who, in the volume of inspiration, are styled, "The excellent of the Earth;" of those whose "Death, in the eyes of the Lord, is precious." She was a native of this city, and in it she lived all her days, excepting that part of them which passed between the time when the adherents to American liberty were sent by the British commanders to Philadelphia, in 1781, and their return to Charleston, in 1783: Her family ranking among these friends to liberty, she with them, though then a child, suffered this exclusion.

She was married to Dr. Furman in the 16th year of her age, and became the mother of thirteen children; all of whom, notwithstanding the delicacy of her constitution, were, in their infancy, nourished exclusively by herself. Eleven of them survive her. To a comely exterior, were united, in her person, excellent intellectual and moral endowments; and these, refined and sanctified by Divine Grace, were consecrated to the service and honour of God. From early life religion made deep impressions on her heart: and at the age of nineteen, she entered on a solemn public profession of it, by embracing the special ordinances of the Gospel. Her regular, devout attendance on public worship, in the Church, and in private, in the family and closet; her attention to all the offices of friendship and benevolence; her practising the mild and amiable virtues; and her faithful affectionate manner of performing the various relative duties of daughter, wife, mother, sister and mistress, demonstrated that her vows were not forgotten, nor her obligations disregarded to her latest day. Unostentatious, unassuming, not willing to give offence to any, and, above all, careful to approve herself to God and her own conscience, and to do substantial good in her own proper sphere, she, in a manner, retired from the public view, finding her delight in communion with God, in the em-

ployment of the domestic circle, and in the society of a few chosen friends; here her virtues shone out in full, with a benign and gentle radiance. A pulmonary complaint was the means of bringing her to the grave. Under its deleterious influence she languished about two years, gently descending the dark valley which leads to the house appointed for all living. She discovered the approach of the King of Terrors, and felt that concern to be prepared for his arrest, which becomes an accountable creature, possessing an immortal soul. The ground of her hope was carefully examined; serious care was exercised to be in that state of preparation which God approves; and by repeated acts of humble faith, hope and resignation, her temporal and eternal concerns were committed to the hands of her all-sufficient gracious Redeemer. Free as she was from the charge of such things as tarnish the human character; exemplary as she was in the virtues, graces and works which embellish the christian life; yet, in her views of the Divine purity, she had a deeply humbling sense of her own unworthiness, sin and imperfection. No other foundation of hope would she acknowledge, but the righteousness, atonement, and intercession of the Divine Redeemer: Every other she rejected; on this she fixed, with holy confidence.

As her end approached, her abstraction from earthly objects, and her attention to those which are heavenly, were increased. In consequence of anodynes, administered by her Physician, which her complaint rendered necessary, and from her extreme weakness, under the decays of nature, she was frequently prevented from attaining those lively exercises of devotion, and those intellectual enjoyments in which she delighted:—this inability she lamented. But her love to her Saviour and her God, her good will to men, her faith and hope, her resignation, meekness and patience, remained stedfast. Sometimes she rose to sublime elevations;

particularly while the following lines, and some others, fraught with similarly tender, pious sentiments, were sung, or rehearsed:

“ Sweet to rejoice in lively hope,
 “ That when my change shall come,
 “ Angels shall hover round my bed,
 “ And waft my spirit home.”

In the latter part of her last night, she suddenly experienced extatic delight and joy in God. Her pain and weakness, during the short, happy season, seemed to be all removed. It seemed to indicate the presence of an invisible, heavenly messenger.

During some of her last days, an affectionate farewell was taken of several pious friends, under the impression, that they should meet no more on earth: of her children it was taken, individually, on the day of her departure, and united with parental counsels and tender pious wishes for their temporal and eternal welfare. It was extended to the servants. After this transaction, which took place about 9 o'clock, she said but little; yet she joined in devotional exercises, expressed her humble hope, and solemnly resigned her soul into the hands of her Saviour and her God—and at 3 o'clock she ceased to breathe; without a struggle or a groan—experiencing one of the most gentle and peaceful dismissions from the frail body which are ever afforded to the immortal spirit of man.

Surely we are authorized on this occasion, in application to the excellent deceased, to say:—

“ Mark the perfect man, and behold the upright: for the end of that man is peace!”

Respect for her worth, and sympathy with the bereaved family, were strongly testified at her interment, by the attendance of nearly all the Clergy of the city, and by an uncommonly numerous assemblage of the citizens from the various denominations.

The Funeral Service was performed by the Rev. Dr. FLINN, who delivered on the occasion, a very pathetic and appropriate Address.

Ordinations, &c.

Feb. 20, 1819.—Mr. Alford, of Erie County, Pennsylvania, was ordained to the work of the ministry. Mr. Hartwell observes, “This is the first

baptized minister who was ever either ordained, or had a residence in this extensive county.

April 20, 1819.—Doctor Henry Hudson, of Union, Madina county, Penn. was ordained to the work of the ministry. The Brethren convened had travelled as much as sixty miles, through a distant wilderness and mud-ways. Elder Jesse Hartwell preached on the occasion, from Acts xx. 28, and also gave the charge. Elder Hanks made the ordaining prayer. Elder Goodale presented the right hand of Fellowship in behalf of the Churches. Elder Sturdyvant made the concluding prayer. Doctor Hudson is the first, and only Baptist minister living in this county, except an aged and infirm man unable to exercise himself in the work.

Oct. 17, 1818. A Church was constituted at Waterford, Erie County, Pennsylvania. After due examination, Rev. Jesse Hartwell, from the Baptist Missionary Society of Massachusetts, gave them the right hand of Fellowship.

At Dover, Cuyahoga county, (New-York) Mr. Hartwell attended and preached at the Constitution of a Baptist Church;—and assisted in the organization of a missionary Society;—about 25 dollars were subscribed.

About the same period Mr. H. visited Geauga county, attended and preached at the formation of another Auxiliary Missionary Society, who presented him ten dollars.

On Wednesday, Sept. 8, Rev. Stephen Chapin was solemnly appointed Pastor of the Baptist Church of Christ in North Yarmouth. Introductory prayer by Rev. Mr. Starr, of Woolwich. Sermon by the Rev. Mr. Chaplin, Theological Professor in the Maine Literary and Theological Institution, text, 2 Tim iv. 2 "Preach the word." Rev. Silas Stearns, of Bath, offered up the consecrating prayer. Rev. Benjamin Titeomb, of Brunswick, gave the charge. Rev. Thomas B. Ripley, of Portland, gave the right hand of Fellowship. Rev. Robert Low, of New Gloucester, offered the concluding prayer. The occasion was solemn and refreshing.

Sept. 1819, a Baptist Church was constituted at Nobleborough Maine. Rev. Mr. Manning preached on the occasion, and Mr. Pillsbury gave the right hand of fellowship. As soon as they were embodied they gave the Rev. Adoniram Judson, formerly of Plymouth, an unanimous invitation to become their permanent Pastor.

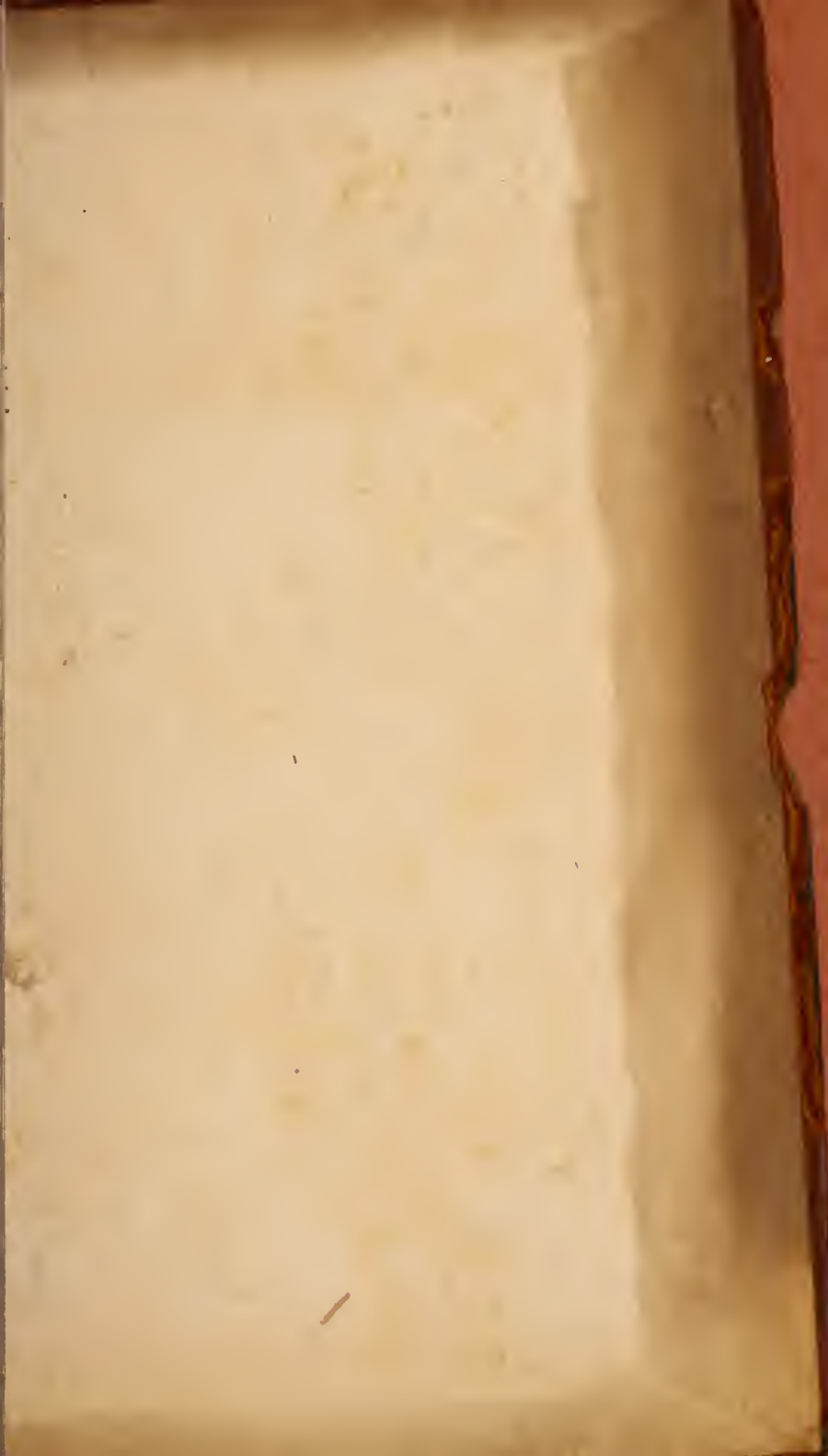
Ordained in the second society of Nobleborough, the 30th September,

1819, the Rev. Adoniram Judson, by the unanimous voice of the Council convened for that purpose. The Rev. Mr. Starr of Woolwich made the introductory prayer, and delivered an appropriate discourse from Acts xx. 24, describing the qualifications of a minister of Jesus Christ—the course which he adopts and pursues—the effects that will follow the faithful discharge of his respective duties. The Rev. Mr. Stenson of Woolwich offered the consecrating prayer. The Rev. Mr. Fuller, of Warren, gave the charge. The Rev. Mr. Pillsbury, of Nobleborough, gave the right hand of fellowship, and made the concluding prayer. Each part of the publick exercises, together with the agreeable musick which accompanied them, were very impressive and pleasing, which was manifested by the attention and decent behaviour of a numerous and respectable assembly, through the course of the day and evening.

ORDAINED in the Baptist Meeting House in Methuen, Sept. 18, 1819, Rev. Oliver Barron, to the work of an Evangelist. Rev. George Keely of Haverhill offered up the introductory prayer, and gave the charge, founded on 2 Tim. iv. 5. Rev. Ferdinand Ellis, of Exeter, (N. H.) delivered the sermon, from Isaiah vi. 1—5, and made the ordaining prayer. Rev. C. O. Kimball, of Methuen, presented the right hand of Fellowship, and offered up the concluding prayer. The services were solemn and interesting, and it is hoped impressions were made, which will prove salutary and lasting.

On Thursday, Sept. 5, 1819, a Baptist Church was constituted at Dracut, Mass. Rev. George Keely, of Haverhill, preached on the occasion, from 1 Tim. iii. 15, "That thou mayest know how thou oughtest to believe thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Rev. C. O. Kimball, of Methuen, gave the right hand of Fellowship to the church, and Mr. Oliver Barron, a licentiate, now preaching to that Church, offered up the concluding prayer. Previous to the commencement of the above exercises, Rev. Mr. Kimball administered the ordinance of Baptism to three candidates, who were admitted as a constituent part of the Church. The services were appropriate and interesting; and it is devoutly hoped that the solemn transactions of that day will be blessed to the everlasting good of precious and immortal souls.

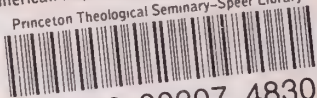




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